CHURCH HISTORICAL SOCIETY

The Living Church

A Weekly Record of its News, Work and its Thought

Vol. XVII. No. 20 Chicago, Saturday, August 18, 1894 Whole No. 824

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The Living Church

Saturday, Aug. 18, 1894

News and Notes

THE BELLS of St. Mary's church, Rye, Sussex, which were re-cast in 1775, bear the foll wing inscriptions:

1st and 2nd. If you have a judicious ear, you'll own my voice is sweet and clear.
3rd. While thus we join in cheerful sound, may love and loyalty abound.
4th. Such wondrous power to music's given, it elevates the soul to heaven.
5th. Ye people all who hear me ring, be faithful to your God and King.
6th. Peace and good neighborhood.
7th. Ye ringers all, who prize your health and happiness Be sober.merry, wise, and you'll the same possess.
8th. In wedlock's bond all ye who join, with hands and hearts unite; so shall our tuneful tongues combine to laud the nuptial rite.

THE dedication of the restored west front of Rochester Cathedral took place on St. James' day. In addition to the Bishop of the diocese, there were present the Archbishop of Canterbury, the Bishop of Winchester (formerly of Rochester), the Bishop of Lincoln (the preacher, whose father was Archdeacon of Rochester), and the Bishop of Southwark.

THE striking Norman west front of the Cathedral, which was built early in the twelfth century by Bishop John, replacing an earlier west front erected by the well known architect of the Tower of London, Gundulf, Bishop of Rochester, and which had suffered considerably through the effects of time, has been carefully restored to its original lines by Mr. Pearson, the contractor being Mr. Thompson, of Peterborough. The principal features of the restoration, in addition to the careful repair ot the ancient parts, are the raising to their original height of the two flanking turrets which were lopped off 150 years ago, and the fitting of two vacant niches by excellent statues of Bishops Gundulf and John, executed by Mr. N. Hitch. It should be added that the work just accomplished is part of a much larger scheme, which owes its inception to Dean Hole.

IN furtherance of the scheme for the defense of the Church in Wales, the Archbishops of Canterbury and York have issued a circular proposing the establishment of a union of Church people, whose members will, by means of personal conversation with those in their immediate neighborhood and with whom they may come into contact, make known the dangers which threaten the Church, and who will, through the agency ot public meetings and leaflets, diffuse accurate information concerning the position, duties, and purposes of the Church. For the working of the scheme it is intended that there shall be in each diocese, under the superintendence of the Bishop, a central and a general committee ot laymen, and a diocesan Church committee. Special ladies' committees, parochial Church committees in every parish, linked to their respective diocesan committees, and other organizations are also to be created.

THE forthcoming English Church Congress, to be held in Exeter, promises to be of a most interesting character. The Congress will commence on Tuesday the 9th of October, when the Mayor will welcome the visitors at the Guild Hall, after which the opening service will be held at the Cathedral, and the sermon will be preached by the Bishop of London. The President (the Bishop of Exeter) will deliver the opening address at the Victoria Hall, after which papers will be read by the Bishop ot Peterborough and Precentor Donaldson, etc. Amongst the readers and speakers we notice the Bishop of Gibraltar, Rev. Professor Driver, Rev. Professor Sanday, the Bishop of London, Prebendary Sadler, the Bishop of Salisbury, Rev. Brooke Lambert, the Bishop of Southwell, the Earl of Meath, Bishop Barry, the Bishop of Brisbane, Mr. G. A. Spotiswoode, Rev. Chancellor Espin, the Bishop of Marlborough, Archdeacon Sinclair, the Chaplain of the Fleet, the Dean of Windsor, the Bishop of Columbo, and other highly representative Churchmen.

IT APPEARS that the English Congregationalists regard themselves as a mission to the middle classes of society. The Rev. Thomas Nicholson, at the annual meeting of the Yorkshire Congregational Union, took them to task for this. He reminded them that their credentials were faulty if they could only point to work done among the rich and well-to-do. "It," he proceed ed, "you are convinced of your right to hire out the Lord's house in allotments, thus vesting people with the unspeakable privilege of turning strangers unceremoniously out of their seats, be sure and continue that very attractive arrangement. Within the last five weeks I entered one of our sanctuaries; I had not occupied a seat many seconds before I was requested to quit; and on relating the circumstance at dinner, a gentleman opposite exclaimed: 'Why, I have had exactly the same experience this morning.' His was in an Established Church—mine, in a Dissenting chapel. If you think the possibility of treatment like that is likely to remove the prevailing prejudice against our places of worship and cause working men to flock in eager crowds to our sanctuaries, continue to let your pews."

BISHOP COXE, in a recent address, referring to the Parliament of Religions, said:

But, I am sure the intentions of those who devised this "Parliament" were pure, and I think it will be overruled for good. I was honored with a polite invitation, at the first broaching of the scheme, to become one of the "Advisory Council;" for reasons I have suggested I was forced to decline. But I think it will awaken American Christians to new views of the Gentile world, "lying in the wicked one," as St. John puts it; and to the great truth embodied in words of our Divine Lord Himself—that the Gospel was not committed to a divided and distracted mass of individuals, but to a united and solidified Church, with one Lord, one Faith, one Baptism, so that the world will not believe the great mission of the Son of God till they are all one, in unity like that of the Father and Son. This "Parliament," therefore, has preached the most solemn charge to all true believers, that has ever been heard among us, for a return to the Primitive Unity of Christians, as a condition precedent to the conversion of the world. How touching the spectacle of the Gentile World that has been set before us; the barrenness of their ideas, the darkness which they inflict on millions of mankind, and their melancholy disposition to hug their chains and to be slaves for ever, as it is written: "If then the light that is in them be darkness, how great is that darkness."

BISHOP NICHOLS, in *The Pacific Churchman*, makes a valuable suggestion as to the redistricting of missionary jurisdictions:

Some of our great missionary jurisdictions contiguous to each other, might well be allowed to consider among themselves whether re-adjustments of lines would not for them economize energy, and concentrate and give greater directness and attack to the work ot the noble men who man them. The jurisdictions have been created and fostered by the best mind and means the Church has had to give to them, but for them, as for dioceses, progress involves constant and careful revision. Since many of them were projected important changes of conditions have taken place; railroads have made changes; both the failure and initiation of industries have made changes; in some places great populations predicted a score of years ago have not come; in others, what has come in the way of material set backs and shifting centres, no one thought of predicting. There is a power of key-positions as well as ot the keys for a bishop, and we suspect that the running of jurisdiction lines on the best theory of securing that advantage, would considerably modify some of the existing boundaries within which our missionary bishops find themselves compelled to administer their work. Why could not the Board of Managers in New York ask for a commission of all missionary bishops to confer upon and present to the coming Missionary Council and then to the Gneeral Convention ot 1895 a well-digested plan for some new map-making for their jurisdictions? None are more competent to deal with the matter; none more interested than they. We have had general conventions enthusiastic in sending out new missionary bishops; why not let our next enthusiasm be more in the direction of giving better scope and opportunity—and we venture to add more heart—to those we already have!

THE STORY ot the progress of civilization in Afghanistan reads like a romance. The Ameer was invited by Lord Dufferic meet him in India. While there he was shown a portable dynamo and flash light. He determined to have one, and the Frenchman in charge was invited to visit Cabul. Disguised as a dumb Afghan, he made the dangerous journey, procured machinery and then ran away and returned to Europe. An English engineer, making the journey in constant peril of his life, finally reached Cabul, and unlimited funds were placed at his disposal for the accomplishment of the Ameer's purpose. To him, the Ameer said the following remarkable words: "This is one ot the happiest days of my life. I have to day seen the foundation of what is to be a great event for Afghanistan. Before these workshops are finished there are three essentials required; 1st, God's help; 2nd, my money; 3rd, your work. Your work and God's help without my money are useless. God's help and my money without your work, and your work and my money without God's help, are equally valueless. I will find the money, you will do the work, and we must hope for God's help. When the buildings are finished, come and see me." Heavy machinery was transported across roads and mountains, sawmills were erected, and then a mint where millions of rupees were struck off. Factories for the manufacture of cartridges, gun barrels, soap, candles, and boots were next established; and foundries where castings of six tons were made. Now shells, gunpowder, fuses, swords, furniture, carriages, and jewelry, and most everything required, are made in the capital. The enthusiasm of the Ameer became so strong that he set to work himself, filing metal and turning wood. His one object is to civilize and refine his fanatical subjects. The Afghanistan of thirteen years ago was very different from the Afghanistan of to-day.

Brief Mention

The Rev. Cecil Wilson was consecrated at Auckland on St. Barnabas' Day, as Bishop of Melanesia in succession to Bishop Selwyn, resigned.———Archdeacon Green has been consecrated at Melbourne as Bishop of Grafton and Armidale. Dr. Green is the first colonial graduate who has been advanced to the episcopate in Australia.———The black gown is now extinct in all but sixteen parishes in the diocese ot Liverpool.———The Rev. J. Bell Cox, preaching at St. Margaret's church, Liverpool, stated that the parish had raised and expended in various works of religion and charity no less than between £79,000 and £80,000 in the last twenty-five years.———With the exception of Dr. Livingstone and Mr. Stanley, no man has walked more miles in eastern central Africa than the late Bishop Smythies. It is to be feared that those long marches undermined his strength. Often he was up to his waist in water, and the natural result was fever.———The Cambridge Missionary Union dates from the visit of David Livingstone to Cambridge in 1857, since which time it has made notable progress. Between 1857 and 1887, sixty-five Cambridge men went to the foreign field, an average of two per annum; between 1887 and 1894, seventy-five men have gone out, the yearly average of departures being now no less than ten.———Dean Allen, who has just resigned the deanery of St. David's, recently entered his ninety-third year. He is in vigorous health in mind and body and has been in the habit of attending the cathedral service twice daily and superintending all business.———The Algoma *Missionary News*, referring to the impending resignation of the bishop, says that his lordship has definitely signified his intention of sending in his resignation to the Archbishop (in Ottawa), to take effect before next winter, as his health will not allow of another winter's work. Algoma and the Church in Canada will lose one whom they can ill spare.———The infant son of the Duke of York was baptized by the Archbishop of Canterbury by the names ot Edward, Albert, Christian, George, Andrew, Patrick, David.———John Wesley, rector of Savannah (1736), established a Sunday school after the good old English model, trained by a layman, but carefully catechised by a parish priest on Sunday afternoons before evening service. "He heard the children recite their catechism, questioned them as to

what they had heard from the pulpit, instructed them still further in the Bible, endeavoring to fix the truth on their understandings as well as their memories." This was nearly fifty years before Robert Raikes!——

The fiscal year of the Board of Missions ends on Aug. 31st, with the prospect of a large deficiency. On the first of July the amount received to meet the obligations of the year, including all available legacies, was $361,955, and the sum still needed was $108,512. Basing the expectations for July and August upon the average receipts in the months of July and August during the five years last past it would still leave a deficiency of $58,000.

The Evidential Value of Miracles

FROM THE CHARGE OF THE BISHOP OF COLORADO, 1894.

The "broad" or "liberal" theory in regard to miracles commonly prevailing, reverent as it is, conceived as it is in a way that exalts Christ in the beneficence of his life and the divinity of his doctrine, is nevertheless low and insufficient and tends to a harmful rationalism. It is the reaction from a contrary extreme, from the undue exaltation of miracles as in themselves alone without considering other correlated evidences as the sufficient demonstrative proof of Christianity, a formal mechanical theory which made too little of the life, the Spirit, the beneficent character of the Gospel of Christ. But though the miracles may not be a proof which must carry conviction to all minds as infallibly as mathematical deduction, though other forms of evidence may be equally important, though the proof of Christianity must be cumulative, embracing history, prophecy, adaptation to religious wants, the effect of its teaching upon the heart and mind, the Church, its institutions, its progress, all carrying a weight of probability which amounts to certainty, yet the miracles are not the least of their many evidences. They have their place as proof. They are powerful instruments of conviction. Their beneficence, revealing the character of Christ, does not detract from their evidential value. I shall endeavor to exhibit the argument from the miracles and show what their value as evidence for the truth of Christianity is.

I remark first that miracles are objects of faith in no other sense than that in which the other facts of the Gospel are objects of faith, or in which it is a matter of faith that the Gospels are genuine and authentic. It is belief on testimony, as of the acts of Hannibal or Cæsar or Alexander. The testimony being adequate, we cannot but believe that the miracles were done as recorded. We may invent theories to explain them. We may not like them. We may wish they were not in the Gospels. We may give them a naturalistic or mythical interpretation. But they are still a part of the record, and we must credit them as we do the rest of the Holy Scriptures.

In the second place it is natural to regard them as evidences. However philosophers might explain them otherwise, the common sense view has always been that they are attestations of the Divine Teacher and of Divine instruction. We feel instinctively that one who could without effort, and but by a word, command the winds and the sea, who could instantaneously heal the sick of whatsoever disease, open the eyes of the blind, restore to soundness paralyzed limbs and raise the dead to life, must have had divine assistance authenticating Him. Such works must have been done in the power of God. The teaching of one doing them must have been Divine. We cannot but recognize them as proof of the divine authority of the teacher claiming to be from God, and to work divinely in His power, love and beneficence.

Again, our Savior claimed His mighty works as proof of the power of God, attesting His character and teaching. "Woe unto thee Chorazin, Woe unto thee Bethsaida, for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have long ago repented sitting in sack cloth and ashes." Here He declares that His miracles were intended to produce conviction, and that only extreme hardness of heart and unbelief could prevent the designed effect of leading to repentance. His reply to those who sought after a sign which He refused to them as an evil and adulterous generation, whom in their guilt and blindness no miracles could convince, implies nevertheless that the miracles He had wrought among them were true witnesses of Him, and would increase their condemnation. His sign to them would be that of "the Prophet Jonah, who was three days and three nights in the whale's belly," a Prophecy of His own deliverance from the grave and gate of death. His works proved Him to be a greater than Jonah at whose preaching the Ninevites repented. At another time the Jews asked him: "What sign showest thou?" It was the common belief that claiming to be the Messiah He ought to work miracles. His answer confirmed the correctness of that opinion. For He foretold His death and resurrection under the figure of their destroying the Temple of His Body and of His building it again in three days. Again more directly He claims His works as His credentials: "I have greater witnesses than that of John, the works which the Father hath given me to finish, the same works that I do, bear witness of me that the Father hath sent me." On another occasion he said to the Jews, "If I do not the works of my Father believe me not. But if I do, though ye believe not me, believe the works, that ye may know and believe that the Father is in Me, and I in Him." Again, "If I had not done among them the works which none other man did, they had not had sin, but now they have both seen and hated both Me and My Father." Christ regarded the "works which no other man did" as a necessary part of the evidence of His Messiahship, without which, unbelief in Him would not have been sin. I give but specimen parts of the claim of Christ's own words.

The apostles took the same view of this purpose and effect of miracles. Thus St. Peter, in his great sermon at Pentecost, speaks to his countrymen of "Jesus of Nazareth, a man approved of God among you, by miracles and wonders and signs which God did by Him among you, which ye yourselves do know." Thus St. John, speaking of the many miracles that Jesus did which had not been recorded, adds that these which he had preserved, "were written that ye might believe that Jesus Christ is the Son of God, and that believing ye might have life through His name."

The miracles of the apostles were likewise held by them to be proof of their own Divine commission and authority. "How shall we escape if we neglect so great salvation, which at first began to be spoken by the Lord and was confirmed unto us by them that heard Him, God also bearing them witness both with signs and wonders and with divers miracles and gifts of the Holy Ghost according to His will." This witness which God bore to them, by miracles which He did by them, is frequently appealed to. They claimed their miracles as proof of their authority as teachers, and the claim was accorded. On this appeal to miracles by both our Lord and His apostles, and especially to the resurrection of Jesus Christ, the Church of Christ was built. If they were not the only ground of evidence they were surely one of the most important grounds. It is difficult to conceive of the possibility of the marvelous successes of the Church of Christ had there not been these undoubted miracles to appeal to. St. Augustine urged with great force, "You have two alternatives. Either you must believe the miracles, or you must believe what is itself a greater miracle, that the world was converted without miracles."

Christianity is itself a miracle. It is all a supernatural system. It is not a mere evolution or development out of Judaism. It is beyond the reach of human discovery or contrivance. What miracle so great as the Incarnation, which is the central fact and doctrine of the Church? The facts of the Creed relating to the conception and birth of Christ, and the union of the divine and human natures in His person, are most stupendous miracles, and none are called Christians who do not so receive them. We should expect that His works should be accordant with His nature and character. We should expect Him to be the Lord of nature and the Lord of life and death. We should equally expect that such display of power and goodness as He exhibited would bear witness of Him, that He was what He claimed to be, and that His testimony concerning Himself was true. It is no marvel to faith, considering who He was, that He could "not be holden of death;" that He should burst its bonds and rise triumphant. And we should expect a fact like this so well attested and so undeniable, to be, as we find it was, constantly appealed to, and that the result should be to convince all who should listen, all who were not hopelessly hardened in unbelief and prejudice.

It is then the doctrine of Scripture that miracles are in themselves an evidence of Christianity, proving the authority and claims of Christ and of those who spoke and acted in His name in founding Christianity, and thus gaining acceptance for their teaching.

Commencement at Sewanee

In all the land, perhaps, there is no place more fitted for a University than the classic spot on the Cumberland Plateau, which is known as Sewanee. It is quiet and healthful, and in every way conducive to study. The commencement comes at a time when most people are glad to leave the cities and spend awhile in the mountains. Sewanee is ever ready to give a hearty welcome to all her friends, and extends a cordial invitation to all churchmen to visit her rural home.

This year the University of the South celebrated the 26th anniversary. On Tuesday evening, July 24th, the annual address was delivered before the Literary Societies by the Rev. John Fernley, M.A., an alumnus of the University. It was an able and critical address on "The Novel of the Day."

The next evening the contest in Debate for "The Trent Medal" took place in Forensic Hall. This medal was founded by Mr. W. P. Trent, M. A., Professor of English and History, for the best debater in the Literary Societies. The contest was above the average and arguments were well brought out. The medal was awarded to Mr. Gresham, of the Pi Omega Society.

On Thursday morning, July 26th, commencement proper began by the meeting of the Board of Trustees. The opening service was held in St. Augustines' chapel at nine o'clock, being a celebration of the Holy Communion and an address by the Chancellor of the University. The Chancellor, the Rt. Rev. the Bishop of Kentucky, was Celebrant, assisted by the Rt. Rev. the Bishop of Georgia, as Epistoler, and the Rt. Rev. the Asst. Bishop of Tennessee, as Gospeler. The Bishops of Southern Florida and North Carolina were also in the chancel. The address of the Chancellor was very earnest and enthusiastic for Sewanee's present and future. It set forth in a brief but plain manner the relations and duty of the Trustees to the University, and the great benefits and safeguards to our youth, which can come only through a Christian and Churchly education. In the evening the commencement of the Sewanee Grammar School took place, which was noticed in a previous issue of THE LIVING CHURCH.

On Friday evening the contest in Declamation for the Knight Medal took place in Forensic Hall. This medal was previously given by the late Rt. Rev., the Bishop of North Carolina, and was known as the Lyman medal; now it is given by the Rev. A. W. Knight, Jr., Dean of St. Philip's Cathedral, Atlanta, Ga. The medal was awarded to Mr. Stuart S. McLean, of Georgia.

On Saturday evening the dramatic representation of the "Antigone" of Sophocles, with choruses musically rendered, was presented by the students of the Greek department.

COMMENCEMENT SUNDAY

The day was fair and beautiful, and at the usual hour the early celebration of the Holy Communion took place in St. Augustine's chapel. The chaplain, the Rev. W. H. Guery, B. D., was Celebrant. There was an unusually large attendance.

At eleven o'clock the Commencement sermon was preached by the Rt. Rev. the Bishop of Texas. It was on the antinomies as seen in all nature, and more particularly as seen in the Bible and the Prayer Book. It is said to be one of the ablest sermons ever preached in the chapel. In the evening, the Rt. Rev. the Assistant Bishop of South Carolina, preached the second annual sermon before the St. Luke's Brotherhood for the Increase of the Ministry.

On Monday night, July 30th, the annual contest in oratory between the Pi Omega and the Sigma Epsilon literary societies took place in Forensic Hall. Mr. M. G. Johnston and Mr. Stuart S. Maclean represented the former, and Mr. A. G. Blacklock and Mr. Spruille Burford, the latter society. The contest was very creditable, and showed faithful study on the part of all the contestants. Beside the usual cup, which is awarded to the winning society, a medal was founded this year by an alumnus, whose name, at his own request, was

not made public, to be given to the victorious contestant. The contest was very close, and the medal was awarded to Mr. M. G. Johnston, of Texas, and the cup to Mr. Johnston for the Pi Omega Society. At this contest the cup for the best essay was also awarded. The contest is between the two societies. The cup was won by Mr. J. A. Chapin, of Kentucky, for the Pi Omega Society.

On Tuesday evening the second performance of the "Antigone" was given, at the conclusion of which Vice-Chancellor and Mrs. Wiggins gave a reception, which was enjoyed by their many friends.

On Wednesday, Aug. 1st, were the annual literary exercises of the Alumni Association. Bishop Sessums presided, and made a very happy speech in opening the exercises. Mr. F. L. Coyle, M. A., of Louisiana, was the orator of the evening. The Rev, Hudson Stuck, of Texas, was the prophet, and the Rev. John Fernley, M. A., was poet.

COMMENCEMENT DAY.

Thursday, Aug. 2nd, was the climax of commencement week. The procession, consisting of the choir, at the head, followed by the juniors, seniors, post-graduate students, candidates for degrees, untitled and titled alumni, trustees, visiting clergy and bishops, was formed at the convocation house at 11 o'clock. The procession marched to the chapel where the final exercises were held. The Rev. V. W. Shields, of Jacksonville, Fla., conducted the first part of the service.

The Latin salutatory was delivered by Mr. D. H. Hamilton, of North Carolina. The chancellor then introduced the orator of the day, Mr. George Zabriskie, of New York. The subject of the oration was "Modern Socialism." Mr. Zabriskie handled his subject in a most able and skillful manner, pointing out its application to all the present conditions of society.

The presentation of certificates and diplomas was next in order, and after that the several medals of the different schools were awarded. The Kentucky medal for Greek was awarded to Mr. Spruille Burford, of New York, by the founder, the Rt. Rev., the Bishop of Kentucky. The Master's medal for Latin was awarded by its founder, the Rt. Rev,. the Bishop of Louisiana, to Mr. R. W. B. Elliott, of Tennessee. The Van Hoose medal for German was awarded to Mr. H. J. Mikell, of South Carolina, by the Rt. Rev., the Assistant Bishop of South Carolina, and the Price medal for English was awarded by the Rt. Rev., the Assistant Bishop of Tennessee, to Mr. J. A. Chapin, of Kentucky.

The following degrees were conferred by the vice-chancellor: The degree of civil engineer on Mr. W. G. Brown, of Alabama, and Mr. H. S. Dunbar, of Georgia.

The degree of Bachelor of Science on Mr. E. F. Howard, of Mississippi, Mr. F. C. Fishborne, of South Carolina, Mr. W. G. Brown, of Alabama, and Mr. H. S. Dunbar, of Georgia.

The degree of Master of Arts on Mr. E. D. Johnston, of Alabama, Mr. R. W. B. Elliott, of Tennessee, Mr. D. H. Hamilton, of North Carolina, and Mr. J. A. Chapin of Kentucky.

The degree of Bachelor of Law on Mr. A. E. Greene, of Mississippi, Mr. G. W. Hodgson, of Virginia, Mr. R. S. Huse, of New York, Mr. J. Y. Garlington, of South Carolina, and on Mr. W. H. Lipscombe, of South Carolina.

The degree of Bachelor of Divinity on the Rev. W. T. Manning, of California, *in absentia*.

The chancellor conferred the honorary degree of Doctor of Divinity on the Rt. Rev., the Bishop of North Carolina, and the honorary degree of Doctor of Civil Law on Mr. George Zabriskie, of New York.

There were three graduates in divinity, the Rev. Albert Martin, of Louisiana, Mr. R. A. Lee, of South Carolina, and Mr. J. M. Northrop, of Tennessee.

The valedictory oration was delivered by Mr. J. A. Chapin, of Kentucky.

The concluding service was conducted by the chancellor, who dismissed the happy graduates with his blessing.

In spite of the great financial depression which has swept over our land, the university is in very good condition. During the last year it has received a handsome legacy from the late Mr. James K. Hill, of Mississippi. It is to be divided into seven scholarships, five of $3,040 each, and two of $4,000 each. These scholarships are to be used in the schools of arts and sciences.

At the meeting of the Board of Trustees, Mr. W. P. Trent, M. A., professor of English and history was made dean of the academic faculty, and the Rev. W. P. DuBose, S. T. D., professor of exegesis was made dean of the theological faculty.

The bishops have arranged to meet in New York and Boston during the winter to raise a permanent endowment for the university. The Rev. W. D. Powers, D.D., of Montgomery, Ala., was elected commissioner of endowment.

New York City

The 27th annual report of the Children's Fold gives an attendance at the beginning of the year of 70 boys and 76 girls, a total of 146 children; and at the end of the year, 89 boys and 65 girls, a total of 154. The average during the year was 153. With few exceptions, every child was admitted upon letters from the parish clergy of the city. Homes have been found for five girls and three boys. No serious illness has occurred. The treasurer's report indicated a balance in hand at the beginning of the year, $192; received from city appropoiations, $15,905.93; from donations, $1,433.74; for building fund, $1,4983.6; by loans, $1,600; making a total of $20,629.93. The expenses left a balance in hand at the end of the year, of $222.64.

The 35th annual report of St. Luke's Hospital is largely occupied in recounting the steps which led to the sale of the old property, the acquirement of the fine new site, and the designing of the new buildings, already described in the columns of THE LIVING CHURCH. The sum of $2,400,000 received for the old site, will be nearly consumed in the expense of removal and of construction. The excavations were finished soon after the plans were accepted by the managers, and the erection of the building is far under way. It is hoped that the new hospital will be ready for occupancy by the beginning of January next. It has been found impossible to obtain for the patients of St. Luke's the benefits of the Convalescent Home, which a few months ago it was proposed to secure. The managers have therefore been obliged to abandon that idea for the present. It was found impossible to secure the $200,000 for the endowment of this home, on which the valuable gift of the land and buildings was made conditional. But very general co-operation has been extended in the care of convalescents by the Priory Farm of the Brothers of Nazareth, St. Andrew's Convalescent Hospital for Women, the Home for the Aged, of the church of the Holy Communion, St. Barnabas' House, the Sheltering Arms, the Shelter for Respectable Girls, and similar institutions of the Church. The graduates of the house staff of the hospital now number about 80 men. During the year they organized an alumni association, which will be of aid to the institution. The training school for nurses is in charge of a special committee, the active and painstaking chairman of which is Mr. Cornelius Vanderbilt. At the close of the year there were 44 pupil nurses, 5 probationers, and 21 accepted candidates on the waiting list. The physicians of the hospital deliver lectures in the school without charge. Pupils are instructed in all branches of medical and surgical nursing, according to the most advanced modern methods. Of the 42 nurses who have graduated a list is kept, and the hospital has become a centre for obtaining nurses for private cases as well as for hospital work, and is applied to from all parts of the city and vicinity. A large portion of the graduates and undergraduates have been received in the chapel of the hospital, into the Guild of St. Barnabas for Nurses, which by means of its branches in all parts of the United States, seeks to bring the spiritual ministrations of the Church to the bedside of the sick. During the year, the Rev. Geo. F. Clover, a former chaplain, came back from parish work, to assume the position of assistant pastor and superintendent. The Rev. Chas. E. Freeman has consented to act as chaplain, under the superintendent, the Rev. Dr. Geo. S. Baker. The presence of three priests in regular attendance has much increased the spiritual work among the patients. There were 24 Baptisms, 63 persons were confirmed, and there were 108 burials. The Blessed Sacrament has been administered not only in the chapel, but also in the wards for those unable to reach the chapel, and has been frequently given at the bedside *in extremis*. A regular Eucharistic celebration has also been maintained for the St. Barnabas' Guild for Nurses. Daily services are maintained. Nearly $1,000 has been given in charitable and pious uses by the clergy. Marked advances have been made in the hospital during the year. The dietary of patients has been improved, and medical and surgical provision increased. A Hospital Superintendents' Association has been organized, by means of which the superintendents of the hospitals of the city regularly meet for conference, under the lead of St. Luke's, with resulting increase of efficiency of methods in hospital work of the metropolis. The number of patients in the institution at the beginning of the year was 206. There were admitted during the year 1,916, making a total of 2,122. Of these 10 were clergymen and 13 physicians. There were discharged cured, 807; improved, 716; unimproved, 155; died, 234; remaining at the end of the year, 210. Of the patients 35 paid in full and 10 in part. The non-paying patients, including those occupying endowed or annually supported beds, was 1,661. The average daily number under care was 200. There were 73,069 days attendance given to the inmates, with an average cost of each patient per day, $1.49½, certainly a very economical rate. Churchmen under care numbered 688; the number from other Christian bodies being 1,271; Hebrews, 95; and of no religious belonging, 68. The Americans numbered 1,026, and the remainder, being a majority, were foreigners. These figures indicate the liberal spirit of charity in which this great Church hospital is maintained by Churchmen. During the past year the hospital received legacies: from Wm. Y. Mortimer, $5,000; Benjamin S. Lee, $637; M. Louise Comstock, $697.63; estate of Geo. P. Clapp, additional, $31,500. Beds have been endowed by Mrs. Grenville L. Winthrop, in memory of her father, John B. Trever, $5,000; two by payment of the House of Rest for Consumptives, $10,000; one by Mrs. Chas. E. Rhinelander, in memory of her sister, Katherine Cotheal, $5,000; two in the consumptive department, $10,000; one in the children's ward by Mrs. and Mrs. Wm. W. Tompkins, in memory of their son, $5,000; one by members of the Irving family, $5,000; one for the poor, by the estate of Jerome Mowbray, $5,000; and one of like amount, by the estate of Helen McDowell, in memory of her son, Irvin McDowell, Jr. A gift valued at $800 has also been made by Mr. Aaron Ogden. The treasurer's report shows a balance in the treasury at beginning of year of $54.70; receipts from Hospital Saturday and Sunday Fund, of $6,833.01; from donations, $2,633.44; from century fund subscriptions, $6,400; from annual subscriptions for the support of beds, $4,000; from interest and dividends on invested funds, $52,628.27; from house receipts through the superintendent, $22,717.71; by portion of legacy of Geo. P. Clapp, appropriated for current expenses, $17,773 85; making a total of receipts for current items, of $113,040.98. The expenses included $955.54 for legal expenses in settling estates, $2,469.38 for general repairs, and balance for current cost of the hospital work, making a total of $113,040.98. The Century Fund, which was begun by the late Dr. Muhlenberg as a yearly subscription of 100 persons of $100 each, and which for a while fell off in numbers, has now been brought up again to 61, and efforts are making to reach 100. The offering at the service of laying the corner-stone of the new buildings amounted to $1,103 93. The board of managers has lost by death, Mr. Chas. M. Fry and Mr. Chas. G. Landor, and the medical staff has lost Dr. Jas. R. Leaming, who had held the position of special consulting physician since 1867.

Philadelphia

The Pennsylvania Commandery of the Naval Order of the U. S. was organized in this city on the 6th inst., and among the officers elected for the ensuing year is the Rev. Horace Edwin Hayden, of Wilkes Barre, Pa., as chaplain.

The Rev. Dr. W. M. Jefferis, President of Washington College, Tacoma, and formerly rector of the Church of the Nativity, Philadelphia, with his family arrived in this city during the first week in August, and will remain a few weeks in the East. During his stay here, his address will be care of J. H. Jefferis, 257 South Front street.

The papers by which, in May last, W. W. Frazier turned over to the trustees of the diocese, a part of the old Tenth Presbyterian Church property on the northeast corner of Twelfth and Walnut streets, were placed on record on the 10th inst. This is the lot on which the Diocesan House is to be erected, its dimensions being stated as 88x65 feet. The consideration or price paid for the property is $82,500.

The managers of the Bishop White Prayer Book Society recently issued an appeal for more funds, so that they may be enabled to put "the Prayer Book in the hands of all people who are strangers to it," as was resolved at a meeting of the "Prayer Book Distribution Society," held in New York, in April last. In this appeal they state the fact that during the year ending March 31st, last, they distributed 12,500 copies of the Prayer Book, a larger number than in any one year since the organization of the Society.

At the conclusion of Evensong on Sunday, 5th inst., St. Jude's Church, Rev. Charles Logan, rector, was closed for improvements to be made therein, until the second day of September. During the interval an entire set of new pews, provided by St. Agnes' Guild, will be placed in the Church; while the vestry-room and Sunday-school rooms will be very much improved in every respect; the wood-work in both will be re-painted and the walls frescoed. The rector is exceedingly anxious that a movement be speedily made toward securing an endowment fund for the parish, and has urged his people to take the necessary steps toward, at least, a commencement in that direction.

The will of the late Mrs. Alice Lippincott was probated on the 8th inst., the estate being reported as "upward of $193,000." It contains a bequest of $5,000 to the rector, wardens and vestry of Trinity Church, Princeton, N. J., in trust, to invest the same, and add the interest and income to the salary of the rector, her object being to increase said salary. She also gives to the same corporation a further sum of $5,000, the income thereof to be applied to keeping the church in repair, with a proviso that they also keep in good order the little cemetery next to the church, where her parents and grand-parents are buried. In a codicil the

statrix also devised a property adjoining the church to the ame corporation.

The trustees of the "House of St. Michael and All Angels" have recently issued an appeal for pecuniary assistance, that they may be enabled to carry on their benevolent work among colored crippled children. This Home is under the supervision of the Sisters of the Holy Rood, who are duly licensed from year to year by the Bishop of the diocese. The Rev. Alden Welling is chaplain of the House, and is also in charge of the chapel of St. Michael and All Angels, which occupies a building of its own, though contiguous with the "House." At the suggestion of Bishop Whitaker some financial aid was granted to the chaplain and to the mission by the convocation of West Philadelphia during the past year. This mission cares for the colored people, a large number of whom are residents in its neighborhood, and seeks to elevate them religiously and socially. There are fifty names enrolled as Communicants. During the year ending April 30th, 1894, there were Baptisms (including three adults), 14; and 19 persons Confirmed. The Holy Eucharist is celebrated daily in the chapel. It is expected that in the course of a few years this mission will be self-sustaining.

Diocesan News

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

HAMMONDSPORT.—St. James' church was struck by lightning on the night of Aug. 2nd, and entirely consumed by fire. The rector, the Rev. Thos. Duck, who was the first to enter the burning building, saved the Communion silver and linen, the vestments, two memorials, a brass altar desk, and a hymn board, and the altar vases, by throwing them through the window. Beyond this, two or three pieces of vestry room furniture were saved before the dense smoke made it impossible to get more. The fire engine failed at the critical moment, or only a portion of the building would have been destroyed. It was of wood and burned rapidly. It was insured for $6,000 with its contents, but the loss is nearly twice that. The congregation, though sorely wounded by this blow, are not discouraged, but will probably rebuild with stone at once. They feel that the Lord has given them this work to do, and they must take it up without complaint and do the best they can, though they may have to carry a debt for a time. On July 29th, the 10th Sunday after Trinity, the rector baptized four persons by immersion in Lake Keuka. It is to be hoped that in the new church arrangements can be made to comply with the rubric, and either "dip" the candidate or "pour water upon him." The church was built during the rectorship of the Rev. H. V. Gardner in 1876-'7, and consecrated by Bishop Coxe, June 12, 1877.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop

On the night of August 2nd, thieves got into the residence in Richmond, of the Rev. Everard Meade, the diocesan evangelist, and stole all their winter clothing, as well as many other things of value. The family had gone to the country only the day before to spend a few weeks.

The Rev. J. R. Jones, rector of Meade memorial church, Millwood, was stricken with paralysis a few days ago, and lies in a critical condition.

Bishop Newton has completed his visitation to the churches in Matthews and Gloucester counties, confirming in all 34 persons. Among the churches he visited was the old "Ware" church in Gloucester county, of which the Rev. Wm. B. Lee is rector. This is one of the old churches of Virginia, having been erected about 1720. It stands in a beautiful grove of trees, surrounded by the dead, who have been sleeping well nigh 175 years. Thirteen persons were confirmed by the Bishop. On the following day, July 31st, the Bishop, accompanied by Drs. Tucker, of Norfolk, and Grammer, of Matthews, and the Rev. Mr. Lee, of "Ware," went to Robins Neck, where the Bishop consecrated the chapel of the Holy Innocents and celebrated the Holy Communion. The next day the Bishop visited Abingdon church, Gloucester county, another of the old colonial churches, still in a fine state of preservation. During the Revolutionary War it was used as a stable, and in pretty much the same way during the late civil war. The Communion vessels of this church deserve more than a passing mention. They are of solid silver hammered, and were presented to the church about 1706, some say, by Queen Anne, others say, by a Mr. Lewis Burwell. At the evening service the Bishop confirmed 17 in this church.

The Rev. C. R. Kuyk, who has charge of the various missions in Richmond, has received a call to the rectorship of St. Luke's parish, Nottoway county, embracing Christ church, Nottaway; St. Luke's, Blackstone; and Gibson Memorial, Crewe; with an occasional visitation to St. John's, Lunenburg county. He has also been called to the charge of the churches in Powhattan county, but has not yet decided whether he will accept either of the calls or remain in Richmond. Mr. Kuyk has just concluded a mission in Tillotson parish, Buckingham county, and on August 13th will begin one in St. James' church, Pineville, Powhatan county.

The Rev. Frank Steed, rector of Christ church, Luray, has received and accepted a call to the rectorship of the church of the Nativity, Crafton, diocese of Pittsburgh, and will enter upon his duties there September 2nd.

Georgia

Cleland Kinloch Nelson, D.D., Bishop

Through the generosity of the late Mrs. Roberts of Macon, the Appleton Church Home of that city will receive a handsome legacy. The executor of her estate will shortly pay over to the trustees of the Home, $5,000, which will be applied to the permanent endowment of this beneficent institution. This Home, which has just passed its 24th anniversary, was the gift of Mr. W. H. Appleton, of New York. The building was commenced in 1868, and was ready for use by June, 1870, though not fully completed. Sister Margaret, who had been a parishioner of Bishop Beckwith when he was rector of Trinity church, New Orleans, took charge of the Home, and under her wise and able management for 20 years, it has been a valued institution of the diocese. In April, 1890, Sister Margaret, who was the head and founder of the Order of Deaconesses in Georgia, was called to her eternal rest. The Home has sheltered 105 children, many of whom spent 15 years under its roof. It is now in charge of Sister Catharine.

Alabama

Richard H. Wilmer, D.D., LL.D., Bishop
Henry Melville Jackson, D.D., Ass't Bishop

Work on the new Trinity church, Florence, is progressing rapidly, and the walls are about completed and ready for the roof timbers. The parish is particularly anxious not to incur any debt, and if sufficient money is raised, the roof will be put on and the windows filled in by fall, and the congregation will occupy the church, and finish the interior as the means are forthcoming. It is proposed to place in the new church a window as a memorial to the Rev. Mr. Mower, who was rector of the parish for 13 years, and died while in charge. This window will cost about $250, and the plan is that all who were baptized, prepared for Confirmation, or ministered to in any way by Mr. Mower, should join in placing this memorial in this the scene of his latest labors, and in the church for whose erection he so ardently longed.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D. Bishop

From the present stage of the building, the new Emmanuel church, Staunton, presents a very attractive appearance. The exterior dimensions are 80 by 50 feet, and there is a tower with turret top 84 feet high. The material is a purple brick, and the architecture, Gothic. There are large gables, slate covered, on the north, east, and west sides, and hexagonal on the south. The nave is 50 by 50 feet, with a vestibule 8 by 30 feet, on the north side. The chancel will be an apse, with vestry and organ rooms on the right and left. The building will probably be ready for occupancy early in September, and when completed, the congregation, and indeed the city, should be congratulated on possessing such a beautiful little church.

The recent excursion given for the benefit of the Infant Sanitarium, of Virginia Beach, by Pocahontas Council No. 493, Royal Arcanum, of Norfolk, to Old Point Comfort and the Capes, realized the sum of $132 net. Those interested in this most excellent charity are greatly pleased at the interest in their work shown by the Royal Arcanum. Bishop Newton is a member of this council, as well as Drs. Lloyd and Tucker, of Norfolk, and Gravatt, of Charlestown, W. Va., who formerly resided in Norfolk.

The Rev. Joseph B. Dunn has been called to the charge of Trinity church, South Boston, and Grace church, News Ferry, and entered upon his duties Sunday, Aug. 5th.

The vestry of Emmanuel church, Franklin, held a meeting July 25th, and after passing resolutions expressing their high appreciation of the work done in that parish by the Rev. C. E. Woodson, who has recently resigned the rectorship, made an earnest request that he re-consider his resignation and remain with them. In accordance with this Mr. Woodson will give the withdrawal of his resignation further consideration.

Southern Ohio

Boyd Vincent, D.D., Bishop

St. Paul's church, Cincinnati, will be again opened for services on Sunday, Aug. 19th. They will be in charge of the Rev. Frank W. Bope, the new assistant, until the rector's return from Europe in October. During the past month the church has been put in thorough repair, and both the exterior and interior very much improved in appearance. The church has been re-carpeted, and the organ has had a complete overhauling.

Christ church, Cincinnati, is now in the hands of workmen, who expect to have it ready for occupancy by September. Services are held at present in the chapel by Archdeacon Edwards, during the rector's vacation, which he is spending at Staunton, Va.

The Rev. J. H. Young, of Wyoming, after a stay of a month in Cuba, has returned, very much improved by the visit. He resumed services on Sunday, Aug. 5th.

By the request of the Rev. J. Nelson Jones, formerly in charge of St. Mary's church, Hillsboro, he was deposed from the ministry of the Church, by Bishop Vincent, on Friday, Aug. 10th.

The Rev. Paul Matthews, of Omaha, has been called to the rectorship of Christ church, Springfield. Mr. Matthews is now in Europe, but is expected to return by October.

St. John's church, Cambridge, is looking forward with great rejoicing toward the cancelling of the debt that still remains on the building, and which has been a great burden to the parish, as the debt is in a building association, and involves the monthly payment of $30. The debt has been reduced to $600, and several gentlemen have come forward and subscribed a sufficient amount to cancel it. What has heretofore been paid monthly into the building association can now go towards clerical support.

Most of the clergy of Cincinnati and suburbs are away on their vacations, but the services are kept up. The Rev. Messrs. Frank W. Baker and Edwin F. Small are in Europe; the Rev. Dudley W. Rhodes, D. D., is at Hot Springs, Va.; the Rev. Robert A. Gibson is at Staunton, Va.; the Rev. C. K. Benedict, at Watch Hill, R. I.; the Rev. Arthur B. Howard, at Deer Park, Md.; the Rev. Alfred F. Blake, at Jackson, Mich.; the Rev. J. de B. Kaye, in Kentucky; the Rev. G. N. Eastman, at White Mountains. The Bishop is still in the city, owing to the illness of his mother, but expects to take a vacation later on.

Connecticut

John Williams, D. D., LL.D., Bishop

NORFOLK.—The church of the Transfiguration was consecrated on Aug. 6th, the Feast of the Transfiguration, by the Bishop of the diocese. The services began at 11 o'clock; nine clergymen were present and a large congregation. The regular service of consecration was used. The instrument of donation was read by Archdeacon George on behalf of the Missionary Society of the diocese, who hold the property in trust. The sentence of consecration was read by Prof. J. H. Barbour, of the Berkeley Divinity School, who makes Norfolk his summer home. After the consecration service, Morning Prayer was read by the Rev. Messrs. Stanley, Gammack, Putnam, and Boonett. The Rev. Messrs. Whittlesey, Adam, and Clapp, were also present. The sermon was by the Bishop, who chose as his text, Ps. xcvi:6-9, and was a very impressive discourse on the character of Christian worship. After the sermon, the Holy Communion was celebrated by Archdeacon George (acting for the Bishop), assisted by Prof J. H. Barbour. The offering, amounting to $180, is to be used in finishing the porch and the interior.

The church at present is intended only for use during a portion of the year when the summer visitors are there. Norfolk is probably the highest town in the State, and lately has become quite popular as a summer resort. The part of church consecrated is the nave, costing about $2 200, and is entirely paid for. Part of the money was raised by subscription, and a part ($1,300) given by the Missionary Society. The altar was given by the Rev. G. H. Houghton, of the church of the Transfiguration, New York city. The lot, which is a large, fine one, and sufficient for a rectory when one is needed, was given by residents of the place.

NEW MILFORD.—All Saints' parish, the Rev. F. B. Draper, rector, is soon to have a new rectory. The work has been begun, the foundations laid, and the promises are that it will in every way be in keeping with the handsome church built by the generosity of the Sanfords and Mr. Black. The same generous friends are to build the rectory, which will be located on the same lot just west of the church.

Indiana

David E. Knickerbacker, D. D., Bishop

The recently organized Church Club of Indiana has already opened headquarters, having selected a large, comfortable room in a central business block of Indianapolis, and furnished it neatly. It is the intention to have the room constantly open, and some one ready to give information in regard to Church work. The monthly meeting of the Club will be held here, as also the meetings of the Standing and Missionary committees, and the local conventions of the St. Andrew's Brotherhood. It will add very much to the cause of Church work to have such a central meeting place.

On the 10th Sunday after Trinity, Bishop Knickerbacker visited Maxinkuckee Lake, where, in the chapel of Culver Academy, he held divine service, celebrated Holy Communion and preached. The attendance of summer visitors at the lake was large. In the academy, the Rev. J. W. McKenzie, late of College Hill, Cincinnati, is holding a summer school of 25 young men. It is expected that this may become a permanent work in the diocese of Indiana, and a military

school for boys, under Church auspices, be established. If so, it will be a great addition to the educational advantages for boys. The Howe Grammar School and the Culver Academy will do much for Christian education.

On the evening of July 24th, the Bishop visited St. Mary's, Delphi, baptized two children, preached. and confirmed three persons, a large congregation being present.

On the 11th Sunday after Trinity, Aug. 5th, the Bishop visited Goshen. The Bishop and the Rev. Mr. Stout preached, Holy Communion was celebrated, and five persons confirmed. In the evening ef the same day, he confirmed 11 persons at St. John's, Bristol, the Rev. Walter Scott, rector. On Aug. 6th, the Bishop celebrated Holy Communion in St. John's church, the newly confirmed of the evening before receiving their first Communion, 33 in all partaking.

On the 12th Sunday after Trinity, Harvest Home Sunday was observed in St. Mark's, Lima, in the morning, and in St. John's, LaGrange, in the afternoon. It was at the close of an abundant harvest. Addresses were made by Bishop Knickerbacker, Dr. Gold, and State Senator McManus.

Bishop Knickerbacker and friends, Dr. Gold and family, the Sisters of the Holy Name, and the Rev. J. A. McGlone and family, of Anderson, have been spending July and August at Bishopthorpe Park. There has been a daily Celebration at the oratory at 7 A. M., and the Litany and Meditations Wednesdays and Fridays at 9 A. M., and on Sunday at 10:30 A. M. and 5 P. M. Services have been held every Sunday afternoon at the vacant mission of St. John's, La Grange, with good congregations.

The journal of the Forty-Seventh Annual Convention of the diocese of Indiana is just issued by the secretary. The summary of statistics is as follows: Clergy—bishops, 1; priests, 43; deacons, 4; total, 48; ordination, deacons, 1; candidates, 4; lay readers, 38; parishes, 40; organized missions, 15; churches and chapels, 63; baptized, adults, 141; infants, 457; total, 598; marriages, 145; burials, 238; Confirmations, 532; confirmed persons, 6,788; families, 2,705; communicants, 6,126; Sunday school teachers, 369; scholars, 3,121; value of property: churches, $650,035; rectories, $107,350; total, $757,385. Summary of offerings; parochial, Communion alms, $985.28; current expenses, $54,627.43; improvements, $17,641.21; Sunday schools, $1,968 68; miscellaneous, $6,416 97; total, $81,639.57. Diocesan: $4,006.68; episcopal and general funds, $3,023.68; miscellaneous, $3,331.68; total, $10,421.04; outside diocese missions, $1,601.24; grand total, $93,661.85.

A beautiful new font, made from Indiana marble, has been presented to St. Paul's church, Hammond, by Mrs. Freytag, in memory of her deceased daughter, Mrs. Emma Hohman. The donor's grandchild was the first to be baptized in this font.

Kansas

Elisha S. Thomas, D.D., Bishop

The last will and testament of Mrs. Ellen L. Bowman-Vail, relict of the late Bishop Thomas H. Vail, D.D., LL.D., has been probated. Mrs. Vail left quite a large estate. After many personal bequests, to the trustees of the College of the Sisters of Bethany she gives $6,000 for the endowment of two scholarships, to be named the "Bishop Bowman Scholarship" and the "Samuel Bowman Vail Scholarship"; the principal of this sum to be held entire, and the income to be annually applied towards the support and education in the college of two or more girls, nominated and appointed by the president of the college, the preference always being given, when practicable, to daughters of clergymen of the diocese of Kansas.

To her daughter, Ellen S. Vail, the sum of $25,000 is given. She also makes mention of certain other property which she had already given her daughter, with the following suggestions: "My own rule, adopted from my father's practice and from his wish, has been to give for purposes of charity and benevolence at least one-half of my income. I do not bind you to my rule, for I wish your gifts to be voluntary and not by prescription, and God's providence may modify it. But let your expenditures be moderate and economical, and let your gifts for God, and for His Church, and for the cause of humanity, be liberal and generous."

Mrs. Vail also leaves Bethany $2,500 to be held by the trustees, subject to the condition that the income shall be paid over regularly (semi-annually, it convenient,) to Miss Mary B. Jenkins, daughter of Mr. Frank Jenkins, residing in Osage county, during her life, and after her death to be kept and held by said trustees for scholarship uses. "And it is my request that of this $2,500, $2,000 shall be added to the $1,000 scholarship devised to the college by Bishop Vail, so as to raise it up to $3,000, and the remaining $500 to be added to the Montgomery H. Clarkson scholarship, devised by Bishop Vail so as to raise that up to $2,500, and that the college shall, if other means are not provided, out of its own earnings, fill up the said Clarkson scholarship to the amount of $3,000."

To Christ Hospital she gives ten shares of the capital stock of the "President Managers & Co., of which the income shall be applied to the support and salary of the resident chaplain of the hospital."

To the "trustees of church property for the diocese of Kansas," she gives that portion of the residue of the estate of her uncle, Col. Theodore R. Sigreaves, late of the city of Easton, Pa., which under his will shall come to her estate, in the final settlement of his estate, the sum of $10,000; the income of which shall be applied by the Bishop of this diocese, at his own discretion, towards the support of missionaries, or towards the building of churches, or of parsonages, for the benefit of the colored people of this State and diocese.

She gives her own library and that of her father to the Cathedral Chapter of the diocese of Kansas; subject to this condition, that her daughter select therefrom, if she wishes, 200 volumes such as she may choose; said books and libraries shall be held by said chapter and kept under proper care and oversight in a suitable room or library for the benefit of the diocese of Kansas.

Maryland

William Paret, D.D., LL.D., Bishop

BALTIMORE.—The Rev. Peregrine Wroth, rector of the church of the Messiah, with his wife and two sons, accompanied by the Rev. E. W. Wroth, Mrs. Schall, and Miss Jean Mills, left for Boston on the steamer Essex, Tuesday, Aug. 7th.

The Rev. Arthur C. Powell, rector of Grace church, is now taking his vacation, and in his absence the Rev. Morris Gilbert, assistant rector, has charge of the parish. Mr. Powell will spend a month at Kennebunkport, Me., after which he will go to the White Mountains.

The Rev. Dr. J. S. B. Hodges, S. T. D., rector of old St. Paul's parish, has just returned from a two month's trip to England, much benefited in health.

The funeral of Miss Maud R. Grammer, only daughter of the Rev. Julius E. Grammer, D. D., took place on July 26. The body was removed from Miss Grammer's home to St. Peter's church, of which her father was rector for many years. The clergymen who took part in the service included the Rev. Messrs. Chas. Gauss, Hobart Smith, Arthur C. Powell, George Leakin, and Alexis W. Stein, Jr. The burial was in London Park Cemetery.

The breaking of ground for the church of the Transfiguration at West Arlington, took place on Monday, Aug. 6th. The service was conducted, and an address made, by the Rev. Wm. Rollins Webb, rector of St. Mary's church, near Franklintown, and missionary in charge of the new church. The church is the outgrowth of a mission begun over two years ago. The dimensions of the new building will be 76 by 24 feet, and the seating capacity will be nearly 200. It is expected that the working plans will be ready so that the building may be begun early in September. The Rev. H. G. Wood, of Winthrop, Mass., is the architect.

BLUE RIDGE SUMMIT.—August 6th being the feast of the Transfiguration, the day was made the occasion of special services at the church of the Transfiguration. The day began with the celebration of the Holy Communion at half-past 7, the Rev. J. O. S. Huntington, of the Order of the Holy Cross, Westminster, being the celebrant, and the Rev. Joseph Fletcher, of All Saints' church, Reisterstown, assisting. At 11 o'clock, in the presence of a large congregation, mostly Baltimoreans, who are summering in the mountain resorts, a reredos of Mosaic and Venetian gold work was solemnly dedicated. The subject is the Transfiguration of Christ. Three mosaic panels are set in a beautiful framework of quartered and carved oak. The almost life-size figures represent the Saviour in glory, with Moses and Elijah on either side. This beautiful work of ecclesiastical art is the gift to the church of Mr. G. A. Reinicker, of Baltimore, and is erected as a memorial of his wife. A very eloquent and appropriate sermon was delivered by the Rev. Fr. Huntington. There were present and assisting in the services, the Rev. Messrs. Walter Baker, D.D., George B. Mead, Edwin S. Hoffman, and Joseph Fletcher.

DAVIDSONVILLE.—Preparations are being made to celebrate the bi-centennial of All Hallow's parish, October 9—10. The Rev. Chas. R. Curtis is rector of the church, which is located near this place. Bishop Paret and Archdeacon Gambrall will be present. The Rev. Dr. Brand, of Harford county, and the Rev. D. A. Bonnar, of New York State, the only former rectors of the parish now living, have been invited to take part in the exercises. Bishop Paret, Archdeacon Gambrall, the Rev. Dr. Mackay-Smith, of Washington, the Rev. Mr. Packard, of West River, J. Schaaf Stockett, of Annapolis, and Skipwith Wilmer, of Baltimore, will probably deliver addresses.

KINGSVILLE.—The corner-stone of the new St. John's church was laid on Thursday, Aug. 2. The ceremony was conducted by the Rev. Wm. H. H. Powers, of Trinity church, Towson. He was assisted by the Rev. Messrs. James Buck, Jos. Fletcher, Wm. C. Butler, E. A. Colburn, George C. Stokes, Geo. K. Warner and J. W. Larmour, rector of St. John's. Addresses were made by the Rev. W. H. H. Powers and the Rev. James Buck. The choir of St. John's under the direction of Mr. Alfred A. Chapman, rendered music at the services. The parish of St. John dates back to 1680. In 1692 a number of gentlemen met at the residence of Mr. Thomas Preston, of Baltimore county, and agreed to erect the first church in the parish. It was built at Joppa on two acres of ground devoted to the church and churchyard. In 1750 the old church was given up and a new one was built at Kingsville, which now stands close by the new church. The new church is of Port Deposit granite, with polished stone trimmings. It is 50 by 76½ feet, and is one story high. When finished, the interior will be divided into a main auditorium, 26½ by 53 feet 10 inches, a chancel 17 by 15 feet, and choir and robing-rooms. A steeple 100 feet high will be erected at the southeast corner of the church. The building will have a seating capacity of 250 persons.

The Celtic Cross

The revival of the use of so beautiful a form of Christian memorial as the Celtic cross has much to commend it; while combining the height and elegance of the obelisk, it seems fitting to have the distinctly Christian symbolism of the cross so poetically expressed. The one shown in picture illustration is a good example of its consistent use, and the

dignified making of a family plot. It has recently been erected for the family of ex-Governor Baldwin, in the family plot, Elmwood cemetery, Detroit, Mich. It is richly carved in a beautiful and lasting material, granite de belge, and designed from drawings of Mr. C. R. Lamb, executed by J. & R. Lamb, of New York.

Schools

AKELEY INSTITUTE FOR GIRLS AT GRAND HAVEN, MICH.

The advertisement of Akeley Institute having failed to reach you in time for your "school number," will you allow me a few lines to call the attention of those who desire to place their daughters in the State, to this institution? While recent establishment will not allow all the appliances of older schools, we have convenient buildings, one of them recently erected with gymnasium and chapel. The instructors are chosen for their ability and sympathy with a Church institution. The terms are such as to meet the wants of those who are unable to patronize the more expensive schools. Abundant testimony can be furnished from those who have placed their daughters with us, as to the care and benefit they have received.

ST. HILDA'S SCHOOL

St. Hilda's School, Morristown, N. J., under the care of the Sisters of St. John Baptist, occupies one of the best locations in Morristown, with sufficient grounds for exercise and recreation, and in the vicinity of pleasant country walks and drives.

An additional building has been erected the past year for the primary department, and the main house will now be reserved for the senior and junior pupils. The buildings are well heated and ventilated, all the school rooms have a sunny exposure, and, being built for the purpose, have the usual appliances and comforts.

The general superintendence of the school, the moral training and religious instruction, are entirely in the hands of the Sisters, who aim to form in their pupils a high-toned and consistent Christian character, habits of order, punctuality and neatness, courtesy in speech and manner, such as will fit them to fulfill the duties of life in any sphere to which they may be called.

The Living Church

Chicago, August 18, 1894

Rev. C. W. Leffingwell, Editor and Proprietor

IT IS a great relief to many people to discover that the primary principles of protection to life and property are not left in this country to the unformulated realm of natural rights, but are guarded also by positive law. Mr. Debs and others, at the height of the recent troubles, expressed the hope that their demonstrations would lead up to the State ownership of the railways of the country. They have succeeded in a way they did not anticipate, in bringing out the fact of a State supremacy over the great channels of commerce and traffic. This would of course be included in State ownership. Perhaps the discovery by hard experience, that national control involves the maintenance of order, and hence the stern suppression of the irregularities and outrages connected with strikes, may modify this shallow enthusiasm in the direction of State socialism. As to State ownership, while the civil service of the country remains in its present condition, most thoughtful men are convinced that it would only make "confusion worse confounded."

THE career of Debs and his companions approaches its dismal end. They find themselves in the toils of the law. The U. S. courts are in motion and the promoters of rebellion and disorder find themselves in difficulties from which there is no easy way of escape. It is already evident that the judges will tolerate no evasion, that they do not allow the idea for an instant that in a civilized nation the right way to redress a local wrong, or even injustice to an entire class, is to oppress the whole people, and to inflict distress and suffering upon thousands of those who are in no way responsible for the things which are matters of complaint. The chief author of the mischief in this case may be quoted against himself. It is not many months since he condemned in vigorous and convincing terms the very policy which he has now pursued. He said that "boycotts" could never lead to any good result. What he then urged on grounds of reason and common sense, he has now clearly proved in the most practical and effectual way, and, it may be hoped, to his own entire satisfaction.

THAT was a notable moment in the United States court-room the other day when Judge Woods laid down the law to Mr. Erwin, attorney for Mr. Debs and his companions. The attorney in his speech justified the great strike with all its enormities, on the ground that when there was no immediate redress for grievances which men claimed to have, owing to the attitude of those who inflicted them, or else to the lack of any law to cover the case, the inherent sovereignty of the people (who think themselves wronged) may take the place of law. The judge made no attempt to conceal his indignation that any lawyer should venture to propound a doctrine like this in a court of justice. "One wrong," he said, "does not justify another." "There is a public that is interested in the peace and order of the community, and I do not care what harm has been done to any fragment of the community; we have not reached the time when that fragment has the right to raise war and overthrow peace and stop the progress of the affairs of the people." "The doctrine of the attorney," he said, "involves going back before the date of civilization." Of course in a country like this, the answer to those who claim that the laws are not adequate for their protection, and the redress of injustice, is that they should agitate for such amendments of the laws as they think will cover their case. This is the only legitimate method.

The Massachusetts Case

It was, doubtless, an occasion of peculiar interest at the Episcopal Theological School in Cambridge, when, with the rest of the graduating class, two young men who had professed to the examining chaplains their unbelief in an article of the Apostles' Creed were presented with their diplomas. The dean said: "These diplomas stand for Christian scholarship. The degree which they confer upon you means that you have had a complete collegiate education; that you have added to it a post-graduate course of an advanced and exacting character, and that in all you have acquitted yourselves well." According to the authorities of this school, the Christian scholarship which they impart and with which they are satisfied, does not necessarily include the acceptance of "all the articles of the Christian faith." Its students may acquit themselves well "in all" respects without this. It is a matter of course that the dean should go on to say that "ecclesiasticism is not now greatly valued; dogmatism is happily discredited."

This occasion, when the authorities of a school supposed to be designed for the training of young men for the ministry of the Church, decorated with their certificate of approval as Christian scholars persons who reject a portion of the Baptismal Creed, was unique in the history of our theological seminaries. It has a significance beyond the boundaries of Massachusetts, for a number of bishops habitually allow their candidates to pursue their theological course at this school. It is well known that the Cambridge seminary is under no ecclesiastical control—that would perhaps be "ecclesiasticism"—but is a private institution governed by a Board of laymen. Nevertheless, it has received strong Episcopal sanction and imprimatur. Tendencies of a different but infinitely less serious character have in times past cost other seminaries loss of support and vehement condemnation. But Cambridge has the good fortune, in the position which it is assuming, to be on the popular side, which repudiates dogma and despises ecclesiasticism.

Happily it does not follow that a man who has received the diploma of a theological seminary will pass, as a matter of course, into the ranks of the sacred ministry. We have always wondered why the Canons on Ordination should have been so carefully framed to exclude the seminary and its examinations from all recognition. To the ordinary mind it would seem probable that none would be so competent as the professors of such a school to certify to the fitness of the candidates under their charge, and still more that the seminary examinations would be far more exacting than the average "canonicals." But possibly the provisions of the canons on this subject may, after all, have guarded the Church against evils which few could have foreseen. At any rate, the case has now arisen where candidates recommended by the seminary as having "in all acquitted themselves well," have not approved themselves to the constituted ecclesiastical authorities. They had to run the gauntlet of examining chaplains, standing committee, and bishop—accumulated "ecclesiasticism!" Though graduated they were not ordained. The fact of the rejection of two graduates, we are told, rendered the ordination this year more than usually interesting. The Boston papers tell us that "the beautiful chapel was thronged and the congregation was representative of the best in intellect and Churchmanship that Boston and the university city contain." It was expected that on such an exceptional occasion the Bishop would allude to what had occurred to diminish by two the number of those who came to receive Holy Orders at his hands. And this expectation was not disappointed.

Nothing could be stronger or more uncompromising than the terms in which the Bishop laid down the law: "No man can be ordained deacon or priest in this Church who denies any of the articles of the Christian faith as contained in the Apostles' and Nicene creeds, or who does not solemnly engage to conform to the doctrines and worship of this Church. Any man who would, with such denial in his heart, allow himself to be ordained would be false to himself, and any bishop who ordained him would be false to his sacred office." He even went further and declared that a man "who does not with a glad heart accept the doctrines of the Church and loyally conform to her worship" cannot "happily and usefully labor in her ministry." No Bishop in the Church could have used clearer language than this. It would seem to leave no loophole for the application of the peculiar "ethics of subscription" of which we have heard so much. If the Bishop had but stopped there! Unfortunately what followed illustrated only too painfully the familiar fact that the best sentiments in the world, and the clearest statements, are often ruined, reduced to vagueness and impotence by a "but." We are compelled to quote the version of a secular paper, *The Boston Journal*, which, however, we have reason to regard as substantially correct. The Bishop then in a subsequent part of his sermon is reported to have said: "Jesus is the same yesterday, to-day, and forever." "But man's interpretations of Jesus change from day to day. They become fuller, larger, and more spiritual with every revelation of Himself in the experience of man. Therefore, while the creeds stand and the fundamental articles of faith stand; while also, I repeat, every minister of the Church must accept them loyally and gladly, they are his only hope in life, yet also will I say that it is the duty and privilege of every minister of the Church to interpret these articles of faith in the light of truth that Christ is continually giving to the Church in the history and experiences of men."

Of course the meaning of all this may not be opposed to the idea to which Churchmen have always been accustomed, that there has been "a Faith once for all delivered to the saints," and that "history and the experience of men" can only illustrate and confirm if, not add to it. It may not be opposed to the position hitherto held as securing the Catholic Church against the shifting "winds of doctrine," with which those have been blown about who look for their guide to private interpretation; namely, that the Church herself has supplied "interpretations" in the decrees of the great councils and the common consent of the Christian ages, which the individual may depart from at his peril. But the continuation of the discourse increases our difficulty. When it is said that there is not a bishop or priest in the Church who does not interpret some part of the Creed differently now from what he did 25 years ago, or who will not probably change his interpretation in the years to come, we can but ask in wonder and amazement, what do such assertions mean? It is to be hoped that many a priest understands better, after deeper study of the Scriptures and of Catholic theology, the Faith which he has all along believed and cherished. But would this be rightly called a change of interpretation? As one proceeds with the study of a science, mathematics for instance, while his understanding is enlarged and his comprehension of all that is involved daily increases, his advanced knowledge does not contradict or change or reinterpret the earlier steps by which he was led on. When it is said, further, that "there are Bishops in the Church to-day holding interpretations of articles of the faith, which, if they had held and expressed them 50 years ago would have shut them out from ordination," we can only say that we feel very confident the Right Reverend speaker is mistaken.

There may be two opinions as to what constitutes a "fossil Church." On the one hand, that is

called in these days a fossil Church which professes to hold the Faith in the same sense, unchangeably through all the centuries, which finds in that faith depths and heights which the finite mind of man can never hope to exhaust, and which, so far from desiring to find additional revelations of truth in human achievements and experiences, sees there only fresh confirmations and illustrations of the Truth committed from heaven to her keeping. On the other hand, some may be inclined to regard that Church as not altogether emancipated from a fossil stage, which, while insisting upon the exact language of certain creeds, at the same time allows through the magic of "interpretation" any teaching or doctrine under the sun which can by any trick of words be made to harmonize with them. There is no question at all what the creeds mean and what they always have meant. If they are no longer to mean that, why retain them? It may have a fine poetical sound to speak of them as "magnificent cryptograms"(as some have done), but the plain man is inclined to receive such language with impatient scorn. If he can have a faith which is positive, fixed, and unchangeable, that is the faith he needs and wants. If he is, on the other hand, to be allowed to believe what he pleases or can discover through the "revelations" of his own experience, he will not see the use of a form of words or a set of formularies, which have no settled meaning, but must have new meanings put into them to suit the tendencies and ideas of each period. Let each generation compose its own creed. It used to be held that the faith of the Church was a rock, the symbol of all that is unchangeable, impregnable. The modern symbol would have to be a jellyfish. The great Apostle to the Gentiles had no high opinion of those who professed to be "ever learning and never able to come to the knowledge of the truth." He warns Timothy against them. But "in the last days" that is the very attitude some would uphold as best befitting the Christian priest and teacher.

The Two Settlements

BY THE BISHOP OF SPRINGFIELD

It is our privilege and blessing to be members of the great Anglican branch of the Catholic Church. As such we rest upon the foundation of the settlement made by the entire Christian Body through the undisputed General Councils, before schism rent asunder the Body of Christ.

This settlement concerns the Catholic Faith as embodied in the Apostles' and Nicene Creed, the summary of "the Faith once delivered to the Saints." This settlement unites us with all the branches of the Catholic Church throughout the world to-day, however else we may be separated as regards subordinate doctrines and national or ecclesiastical practices. They are one with us in repeating substantially the same form of sound words, in living under the same ecclesiastical government, and in being nourished by the same Sacramental system of grace.

This we call the Catholic Settlement, the foundation on which the fabric of the Church throughout the world rests; namely, on such fundamental verities as, the Trinity of Persons in the Unity of the Godhead; the Incarnation of our Lord and Saviour Jesus Christ; His one Personality as the Son of God, and His two natures joined in hypostatic union in His Divine Personality; the Office and Work of the Holy Spirit; the Forgiveness of Sins; the Resurrection of the Flesh, and the Life Everlasting. This body of Divine Truth arranged and formulated by the Universal Church, and affirmed by her to be proved by most certain warrant of Holy Scripture, with her polity of bishops, priests, and deacons, and her Sacramental system of Divine gifts through outward means, constitutes the foundation on which she stands.

Secondly, as members of the Anglican Communion, we rest upon a subordinate settlement, which we may properly term the Reformation Settlement. This concerns, as regards its jurisdiction, the Anglican Communion only. In general terms it deals with corruptions in doctrine and abuses in practice, which had grown up during the Middle Ages in the Western Patriarchate, and which were rejected by our Mother, the Church of England, at the Reformation; and on the other hand with errors in teaching, and life and manners, which were the product of the Protestant individualism of that day, and which still continue to disfigure and injure the cause of Christ. These abuses and corruptions of the mediæval Church did not directly deprave or destroy any of the fundamental verities of the Christian Faith; they simply overlaid, perverted, and sometimes distorted, the truth of the Gospel in its application to the needs of men.

Now these two settlements, the Catholic Settlement which unites us with all branches of the Church of Christ, and rests upon the fundamental teachings of Holy Scripture, and the Reformation Settlement, which concerns only our own communion, and deals with only subordinate matters, are both assailed at the present time by men of position and influence within our communion.

The former assault is transcendently more perilous than the latter; because, in the first place, it attacks the heart of Christianity, and if its blow succeeds in doing its deadly work, the heart will cease to beat, Jesus Christ will be dethroned as the Redeemer of mankind, and a false philanthropy, which takes into view simply the needs of the present life, will take its place upon the plane of Epicureanism, Sadduceeism, and a lax and meaningless Christianity, which uses the nomenclature of the Gospel, and behind its mere names has no substance for them to rest upon.

In the second place, it is more dangerous because it includes among its votaries a very large number of able, influential, and wealthy men, and behind such leadership there follows the great mass of men, who always prefer Universalism as a finality, and a lax low and broad system of teaching as regards faith and morals for the present life.

We have not been insensible to the gravity of the second assault, and we are aware that it is generated by the same spirit of insincerity, untruthfulness, and disloyalty, as in the former case, only the excuse may be made for those who are indulging in it, that they deceive themselves with the idea that as they are loyal to the foundation settlement, which is final, because it is secured by the *Semper*, the *Ubique*, and the *Ab Omnibus*, that they are justified in tampering with the second, the Reformation Settlement, which is not a finality, because it concerns only our own communion, with the hope that they may accomplish, as they would call it, a further reformation in accordance with their own views.

Looking at this movement to overthrow the Reformation Settlement in its moral aspect, it rests, so far as we can see, upon no justifiable ground of support, and in the brief examination which we propose to give to it we shall confine ourselves to one or two particulars only.

In the first place, it is right to state that the rubrical system of our Church came in the first generation to a people whose experience and practice enabled them to administer and apply it with the help of traditions, which they inherited from the past. This fact must never be forgotten, that the system of the Church in administration and practice is an inheritance from the past, and brings with it the traditions of the past to supply needed explanations and remedy unavoidable defects and inconsistencies in details. It is not a spontaneous product of the present, generated out of men's minds and fancies, now to be interpreted as they think right, and applied as they deem convenient. This misconception has led to a great many serious mistakes, and consequent irritation and misunderstanding on the part of brethren.

Again, the Reformation, as we have already said, and as the Bishop of New York also said in his excellent letter to the late Bishop Lee, of Delaware, on the occasion of his receiving by profession the Rev. Fr. Huntington into the Order of the Holy Cross, "the Reformation is not a finality." It was in many respects tentative, and was controlled and shaped by the chances and changes of those troublous times.

Many would have gone much farther on almost all the lines of reform; many would not have gone so far. Its course was directed, checked, and modified in 1549, 1553, 1559, and again in 1662, in the successive revisions of the Liturgy, and for us some change has been made in our completed Prayer Book of 1892. In the very nature of things, therefore, the Reformation movement, in its practical expression in the form of public worship as guided by our Prayer Book, is not and cannot be regarded as a finality in reference to the subordinate matters and details which it touches.

Let it be remembered that no reformation can invade the essential doctrine and polity of the Church of Christ. These are gifts of God to us and that is enough; it settles the question forever. But the Reformation Settlement might be re-opened and re-considered; in no case, however, could this be done, it seems to us, unless it were in a lawful assembly, duly convened under authority representing the entire Anglican Communion. It would be a mistake, we think, for any portion of that Communion, even though it regarded itself as a branch of the Catholic Church, such as the English, the Irish, the Scotch, the American, or the Colonial Churches, to attempt to deal independently with questions of doctrine and the administration of Sacraments. It is however within the power of the Anglican Communion to re-consider the Reformation Settlement, and make such changes as in its judgment might seem to be desirable and proper. Even here, however, it must be remembered, in whatever action it might take touching any question of doctrine or practice, it must do nothing which would be in violation of the analogy of the faith once delivered to the saints, or in conflict with the definitions and decrees of the undisputed General Councils of the Church.

Another question presents itself in reference to the omissions which have, from time to time, been made in the successive revisions of the Liturgy. We are not referring to the omissions which are covered by the renunciation of false teaching expressly laid down in the Articles and authoritative declarations of the Anglican Communion in her lawful synods, but to omissions which may be in part accounted for by carelessness, in part by the desire to shorten services, and the residue must remain, so far as we know, unexplained. Now the question arises, do such omissions, aside from those which are made in consequence of expressed and positive prohibition, carry with them the force of prohibition? It would seem not, and that such a position as would make any omission necessarily a prohibition could not successfully be maintained. For in that case, to illustrate the different classes of omissions by examples, the 51st Psalm could not be used on Ash Wednesday until the last revision of the Prayer Book was concluded, owing to the fact that it was accidentally omitted when the Commination Service was thrown out, on the adoption of our American Prayer Book in 1789. Again, the omissions in the Marriage service in the American Church would prohibit parties from entering into the holy estate of matrimony, except for causes other than those which are specified in the English Prayer Book. And again, in the celebration of the Holy Communion we would be obliged to use other bread than "such as is usual to be eaten," and must have recourse to some other kind of bread, because the English rubric has been omitted in our Book of Common Prayer. These instances will suffice to show that such a doctrine as is embodied in the statement, "that omission amounts to prohibition," cannot be insisted upon as a hard and fast rule, but in such cases where doubt reasonably arises, reference should be had to the ecclesiastical authority of the diocese or jurisdiction.

We are brought then by these reflections to consider the Reformation Settlement under which, as a Church, we are living and growing. We are not required to accept it as a system which in all respects, or indeed in many respects, corresponds precisely with what we would have made it, had it been in our power to devise and arrange, and complete the settlement; but we are obliged by every consideration of honesty, and integrity, and loyalty to truth, in case we find that we can conscientiously accept it with all its drawbacks as we esteem them, and so enter voluntarily the ministry, we are bound to administer it fairly and squarely in accordance with its laws expressed in any legitimate form, whether of rubric or canon. This statement does not imply that the details specified in every rubric must be literally fulfilled, because the rubrical system of the Prayer Book is not perfect, and there are minute inconsistencies which cannot be reconciled, but it does imply that no one who has taken Holy Orders in our Communion, with the subscription and binding force of his vows holding him, can, as an honest man, revolutionize an Office of the Church, and change it essentially in its character, and make it practically precisely what the Reformation Settlement intended it should

not be. It does imply that no right-minded man can teach his people to assist him in creating a revolution in the public services of the Church, nay, in her chief and most solemn service, the celebration of the Holy Eucharist, which is absolutely irreconcilable with the rubrical directions which lawfully guide and control that service.

There are inexplicable phenomena in life, but amongst them there is no one more mysterious to us than that which is presented at the present time by men whom we are convinced are, aside from the point which we criticise, unspotted in character, holy in life, and excellent in morals, who seem to turn their backs upon their profession, promises, vows, and even oaths, and practically repudiate them in their teaching and the exercise of their office, which they have secured, and could only have secured, by making those vows and oaths.

How can it be that men who occupy the highest positions in the Church can say, with the awful solemnity of the public recital of the Creed, that they believe that Jesus Christ is "of the same substance with the Father," that is, eternal in His Personality, and go directly out from such a public proclamation of their faith in the sight of God and men, and give the right hand of fellowship, their wish of God speed, and their benediction of peace, to men who deny that Jesus Christ is God and assert that He is a mere creature? How is it that such men can condone the most frightful heresies, too revolting almost to put in print, which smirch the character of the Blessed Virgin and St. Joseph, and make our Lord an illegitimate child in denying His supernatural conception and birth? How is it that such men can assert that they believe in the resurrection of the body in the Creed and implicitly deny this truth in their sermons? How is it that such men can promise that they will administer the Sacraments as this Church hath received the same, and in accordance with her order and form, and yet deliberately mutilate those offices, change them, transform them, and make them differ in principle from what they are as set forth in the Book of Common Prayer? How is it that men, whom otherwise we hold in high esteem and venerate, can thus shock our moral sense by such conduct as appears to us to be absolutely immoral?

Brethren, beloved, let us warn you with all the earnestness we can, as one of the chief pastors under Him who is "the Way, the Truth, and the Life," against such evil examples, whether you see them in bishops, priests, deacons, or laymen. Let us warn the clergy against insincerity, and evasion, and sophistry, in seeking to lift the obligation of their ordination vows. Let us admonish them, that for them the Creed of Christendom, the definitions and decrees of the undisputed General Councils as interpreting and applying Holy Scripture, and embodied substantially in our Liturgy, bind them to the Catholic Settlement. Let us admonish them that the offices of our Prayer Book with their rubrical directions, and the Thirty-Nine Articles, bind them to the Reformation Settlement. Let us suggest that the Catholic Settlement is a finality and cannot be undone, but that the Reformation Settlement is one that may in time to come be amended, and modified, possibly improved, but that this may not be done, cannot be done, by individual will or caprice, since in that case it could not be well done; but it must await in God's good time the action of the great Anglican Patriarchate deliberating under authority in lawful synod duly convened to adjust such grave matters. Let us beg of our brethren to remember that the Thirty-Nine Articles guard us on the right hand and on the left. If they have made provision, and they have in abundance, to guard against the corruptions and abuses of mediæval Romanism, they have as many safeguards against the vagaries in doctrine and practice of modern Protestant sects. If, for example, they forbid "the Romish doctrine concerning purgatory, pardons, worshiping and adoration as well of images as of reliques, and also invocation of saints," so on the other hand, they forbid the irregular services of men not lawfully called to minister at God's altar, the errors of the Pelagians and the Anabaptists, and the hosts of sects which were the product of the Reformation period. Thus our Thirty-Nine Articles, while they are not perfect in form, as indeed is true of the entire Reformation Settlement, still they are a blessed heritage from our Mother, the Church of England, and we must guard them as our protection against mediæval corruption in doctrine and practice, and Protestant misbelief, and unbelief, and wild individualism.—*Pastoral Letter.*

Personal Mention

The Rev. John D. Skilton, of Cleveland, O., is passing his summer in Europe.

The Bishop of East Carolina is summering at Southport, N. C.

The Rev. W. C. Hopkins, D. D., of Grace church, Toledo, O., spends his vacation in Vermont.

The Rev. J. Philip B. Pendleton, of Schenectady, is passing a part of his vacation at Spring Lake, N. J.

The Bishop of Ohio is among those of the American clergy summering in Europe.

The Rev. R. B. Parker, who has been travelling abroad, returned July 31st, in the Royal Netherlands steamship, "Friesland."

The Rev. Chas. E. Murray, of St. Andrew's church, Wilmington, Del., has been granted leave of absence on account of serious illness.

The Rev. Chas. Scadding, of Trinity church, Toledo, O., will pass his vacation in Canada.

The Rev. John W. Sykes is summering in Virginia.

The Rev. F. Ward Dennis is passing August in the Adirondacks.

The Rev. J. H. Parsons has gone to Canada for the season.

The Rev. W. Lund, of Aurora, Ind., returned home much refreshed from a month spent in Cuba, on the 4th of August. Mr. Lund, going and returning, was the guest of his brother-in-law.

The Rev. J. J. J. Moore, rector of the church of the Covenant, Philadelphia, has returned from Europe, and is spending a part of this month in the White Mountains.

The Rev. B. A. Rogers has resigned the rectorship of Grace church, Georgetown, Texas.

The Bishop of Long Island, who was granted a year's leave of absence on the occasion of the 25th anniversary of his episcopate, will sail for Europe the middle of this month.

The Rev. Wm. B. Hale has received from Hobart College the honorary degree of Master of Arts.

The Rev. Anthony Schuyler, D. D., of Orange, diocese of Newark, is spending August at Rye Beach, N. H.

The Rev. Richard Hayward has been summering on the seacoast of Rhode Island.

The Rev. Reuben Kidner has taken charge of Emmanuel church, Dublin, N. H.

The Rev. C. Ernest Smith has sailed for Great Britain.

The Rev. W. H. Hawken has accepted the rectorship of the church of the Redeemer, Addison, N. Y.

The Rev. Alexander Mann has been spending July at Nantucket, R. I.

The Rev. F. B. Allen has taken summer charge of St. Peter's church, Holderness, N. H.

The Rev. Dudley W. Rhodes will spend August at Hot Springs, Va.

The Rev. C. K. Benedict spends his vacation at Watch Hill, R. I.

The Rev. Dr. Holland, of St. George's church, St. Louis, Mo., passes the summer at Plymouth, Mass.

The Bishop of Rhode Island has spent July at Bristol, and will pass August at Newport, in his diocese

The Rev. Wm. N. Ackley is in Europe.

The Rev. Wm. Taylor has accepted the charge of St. Andrew's church, Phœnix, and St. Barnabas' church, Apponug, R. I.

The Rev. A. B. Howard is summering at Deer Park, Mich.

The Ven. Archdeacon Edwards has summer charge of Christ church, Cincinnati, O.

The Rev. John C. Lord has accepted appointment as assistant minister of All Saints' memorial church, Navesink, N. J.

The Rev. Alvin J. Vandebogert, of North Carolina, has accepted the position of assistant minister of Trinity church, Asbury Park, diocese of New Jersey.

The Rev. W. E. Daw, rector of Christ church, Towanda, Pa., will be at Eaglesmere, Pa., with his family, during August, holding services at St. John's in the Wilderness, on the 19th.

The Rev. Elliot White, late of St. John's chapel, Trinity parish, New York, has been placed in charge of St. Alban's mission, Newark, N. J., in addition to his duties as chaplain to St. Barnabas' Hospital, Newark. His address is 220 Fairmount ave.

The Rev. F. W. Merrill has temporary charge of Trinity church, Haverill, Mass.

The Rev. Geo. E. Cranston has charge of the church of the Transfiguration, Conanicut Park, R. I., during the summer.

The Ven. Alexander H. Vinton, D.D., will spend three months in travel in Europe.

The Rev. J. M. Williams, Ph. D., principal of Burlington College, has temporary charge of St. Peter's church, Freehold, N. J.

The Rev. R. E Bennett has returned to his work at St. George's church, Lee, Mass., after a brief tour in Europe.

The Rev. W. Herbert Burk, who was recently ordained to the priesthood in the church of the Ascension, Gloucester city, N. J., has resigned his connection with that parish to accept the position of assistant to the Rev. Isaac Gibson, rector of St. John's church, Norristown, Pa., where he will have charge of All Saints' chapel.

The Rev. Hudson Stuck, rector of Grace church, Cuero, has accepted the appointment of Dean of St. Matthew's cathedral, Dallas, Western Texas.

The address of the Bishop of Springfield, during August, will be 480 Willoughby ave., Brooklyn, N. Y.

The Rev. Francis Lobdell, D. D., of Buffalo, N. Y., received the honorary degree of Doctor of Laws at the Commencement of Hobart College.

The Rev. Dr. Samuel Upjohn, rector of St. Luke's church, Germantown, Pa., is re-visiting his old home in Maine, and will officiate on two Sundays in August at St. John's chapel, Prout's Neck, Me.

The Rev. J. Harry Chesley has resigned the rectorship of Trinity church, Tiffin, diocese of Ohio. After Aug. 20th, his address will be in care of E. Allen Lycett, 9 E. Lexington st., Baltimore, Md.

The Rev. Wm. J. Wilkie has resigned the headmastership of Selwyn Hall, Reading, Pa., and should be addressed at 57 1-2 High st., Springfield, Mass.

Dr. A. J. Willard, of the Willard Nervine Home, Burlington, Vt., after unavoidable delay, on account of the recent railroad strikes, has returned home, and is now attending to his patients.

To Correspondents

VERITY.—In the case of a clergyman residing abroad, he would retain his canonical connection with his diocese, or be transferred to the bishop having jurisdiction in foreign parts. His name would be retained on the clergy list, and he would be required to report to his bishop at stated times. If he desired to be dropped from the list, he would send to the bishop his renunciation of the ministry, whereupon he would be deposed "for causes not affecting his moral character."

H. W. L.—1. Fermented wine only can be lawfully used. 2. It is customary to use private prayer upon entering a church. No form is prescribed. 3. No forms of private morning and evening prayers are prescribed, except that the forms of family prayer as given in the Prayer Book may be used.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Died

MONTAGUE.—Entered into rest, suddenly, of heart failure, at his residence in New York city, on Tuesday evening, July 24th, George Montague, aged 64 years.

PETERS.—At his mother's home, in Altanta, Ga., Thursday, Aug. 2nd, 1894, in his 29th year, Quintard, youngest son of the late Richard Peters and Mary J. Peters.

"Blessed are the pure in heart, for they shall see God."
"Blessed are the dead who die in the Lord."

Appeals

THE GENERAL BOARD OF MISSIONS

Legal Title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

Domestic missions in eighteen missionary jurisdictions and thirty-four dioceses, including work among Indians and colored people.

Foreign missions in China, Japan, Africa, Greece, and Haiti.

The fiscal year closes Aug. 31st. Prompt contributions are required for the salaries of twenty-one bishops and stipends for 1,200 missionaries, besides support of hospitals, orphanages, and schools. Many gifts, large and small, are solicited.

Remittances should be made to MR. GEORGE BLISS, treasurer, Church Missions House, Fourth ave. and 22nd st., New York; communications to the REV. WM. S. LANGFORD, D.D., general secretary.

Church and Parish

WANTED.—Churchman, good lay reader, as principal and instructor in mathematics and English, in parochial school. THE REV. J. C. CARNAHAN, Arlington, Vt.

ENERGETIC PRIEST, age 33, good reader and speaker, orthodox, now holding large rectorate in malarial section, desires rectorate, or place of assistant, elsewhere. Very best references. Address A. N. EXTEMPORE, care THE LIVING CHURCH.

CHRIST CHURCH, West Davenport, Ia., is a very poor parish, and St. Paul's, Durant, a very poor mission; both are sadly in need of hymnals with the music. If any of the readers of THE LIVING CHURCH have copies of the old hymnal, either Tucker or Hutchins, they would be most thankfully received in this parish and mission. W. M. PURCE.

SUPERINTENDENTS of Sunday schools, and others interested in the mission work of the Church in Western Colorado, would aid a struggling mission by sending to the missionary surplus Sunday school papers, library books, cards, etc. These gifts would be of great use to us here, and productive of much good. All parcels will be duly acknowledged through the columns of THE LIVING CHURCH. ARNOLDUS MILLER, missionary, Montrose, Colo.

ST. JOHN'S CHURCH, Clinton, Mich., has three chandeliers no longer needed since incandescent fixtures have been put in the church. The vestry is willing to give these to any weak congregation in need of such lighting convenience. The chandeliers are in excellent condition, and complete with Rochester lamps.

W. R. BLACKFORD, Rector.

The Guild of All Souls.—Founded A. D. 1873

OBJECTS.—1st. Intercessory prayer—i. For the living; ii. For the Repose of the Souls of Deceased Members and all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints," and the "Resurrection of the Body." 3rd. The publication and distribution of literature pertaining to the objects of the Guild. The Guild consists of members of the Anglican Church and the Churches in open communion with her. For further information address the secretary and treasurer,

MR. EDWARD O. HUBBARD,
P. O. Box 185, Chicago, Ill.

Choir and Study

In the South

AN IDEAL

BY MRS. J. D. H. BROWNE

Fronting the east our house shall stand,
On a table-land;
With the mountains north, and south the sea,
Our home shall be.
Its walls shall rise of the quarried rock,
Each goodly block
Spotted and veined with spar like snow,
Wrought æons ago.
Its rooms of the mountain pine shall be—
That lordliest tree—
Wrought and carven so fair and fine
To show each line;
Wide doors, to welcome many a guest.
North, south, east, west;
Large windows, that shall frame the sea
And the majesty
Of the peaks that flush in the after-glow,
With their crowns of snow,
And the purple shadow that abides
In their rifted sides.
Climbing tendrils and clustering leaves
Shall deck the eaves;
And roses, crimson-lipped, shall sigh
As the breeze slips by
And bears to the softly shadowed rooms
Their faint perfumes.
There in immortal grace shall stand,
From the old art-land,
Visions, in marble wrought, to teach
What the soul can reach.
And there the voice of every age,
From the deathless page,
Shall show of all things deep and high
To the searching eye,
And give of all things great and good
For the spirit's food.
There will we gather those that are
In lands afar,
Loved and longed for, many a year,
To be always near.

* * * * * *

Great pines upon our velvet lawn
Salute the dawn,
And bend their heads with mystic signs
As the day declines.
Our olives in long vistas grey
Shimmering sway;
And orange groves with spheres of gold,
Their wealth unfold.
Down in the valley, fair and green,
In shadow and sheen,
Scattered and clustered now and then
Lie homes of men.
And spanning all, serene and high,
The sunlit sky
Rests like the hollow of God's hand
O'er sea and land.

Pomona, Cal.

It is said that when Dr. John Gott, the present Bishop of the diocese of Truro, England, was a curate in one of the London churches, he asked a leading merchant as they were leaving the Church together before breakfast, *how he managed to come to daily prayers?* He answered, that, in the high pressure of trade, *he could not do without it.* The Bishop, therefore, made use of this instance in an address to the clergy, and went on to say: "*The parson* wants the daily service *for his own sake;* the nearer he reaches the boundary line of overwork, the more he needs his two half-hours of holy peace and rest. And, as his cares increase, and daily committees, evening meetings, and sermon treading on the heel of sermon, worry and weigh him down, the Divine retirement becomes the first necessity of his day, and every hindrance to it becomes an argument in its favor."

Primitive Statues

BY THE REV. WILLIAM C. WINSLOW, SC. D., PH. D.

Egypt is never weary of yielding up unique treasures of historical and archæological value; but my pen now touches upon a recent discovery of an archaic character, which relates, perhaps, to a period long before Mena, the first king, cemented the tribal communities of the Nile valley into a united kingdom. At Kofo, the ancient Coptos, about thirty miles below Thebes, excavations have brought to light the remains of three archaic statues of the god Khem, a deity worshiped at that city as a local divinity, and subsequently held in special honor at Pantopolis and Thebes. He was a self-originating god, one of his titles being "Father of his own Father."

These singular and roughly-executed statues were found in the clean sand, far beneath the foundations of the temple. The head is simply a rounded block with crudely cut ears and a beard, without a face, which was supplied by a wooden mask, probably of ebony. The legs are a pillar six feet in length, with a groove to designate the line of division between those limbs; the arms are but half developed, and badly proportioned at that. On one leg is a symbol of Khem, with a rude sculpture of a cow, an elephant, and a hyena upon the mountains. On one fragment is a girdle of thongs with a decorated flap; and on another portion of a statue are depicted the ostrich, sawfish, and sea shells. These "marine touches" seem to prove that the settlers in that portion of the land came from the Red Sea. Dr. Petrie considers these archaic remains to be synchronous with the stone age in Europe. He also observes a gradation of art in the figures and carvings.

There is, it seems to me, a possibility that these statues were the production of apprentices, little skilled in the statuary art, and were therefore buried in a trench under the foundations of the temple; or a possibility that a tribe or people, far behind the Egyptians in civilization, tried their hand at making statues of Khem for worship. But, in any event, these rather curious relics point to a very early period, if not prehistoric, in the evolution of man from barbarism to civilization in that ancient land. In other words, these remains of primitive statues are old compared with the pyramid era. Let the paleolithic anthropologists visit the Gizeh Museum and pronounce upon the age of these "venerable men of a former generation," if they can.

A Famous Declaration.

It has been thought opportune at the present time to reprint, for the benefit of the younger generation of Churchmen who are not aware of the document, or the circumstances which called it into existence, says *The Church Times*, the following Declaration concerning certain Catholic doctrines, which was drawn up and presented in the year 1867 to Archbishop Longley by some leading clergy amongst the Catholic section in the Church of England. It will be seen that the preamble states that the repudiation and the statement of belief contained in the "Declaration" were due to the charges of disloyalty then made against those whom the signatories represented. Similar charges are now being repeated, and in view of the misrepresentations being made against those who claim to be loyal English Churchmen, while holding the Catholic doctrine of the Eucharist, it may be of use to give the statement referred to, which runs as follows:—

To his Grace Charles Thomas, Lord Archbishop of Canterbury, Primate of All England, and Metropolitan, etc.

Whereas, at this present time, imputations of disloyalty to the Church of England are current, to the discredit of those who have been, some of them for many years, inculcating and defending the doctrines of the Real Objective Presence of the Eucharistic Sacrifice and of the adoration of Christ in the Blest Sacrament; and whereas, by reason of these imputations the minds of many are troubled; We, therefore, the undersigned, exercising the office of Priesthood within the Church of England, beg respectfully to state to your Grace, and through your Grace, to our Right Reverend Fathers in God, the Bishops of your province and to the Church at large, what we believe to be the mind of our Lord touching the said doctrines, as expressed in Holy Scripture, and as received by the Church of England in conformity with the teaching of the Catholic Church in those ages to which the Church of England directs us as "most pure and uncorrupt," and of "the old godly doctors," to whom she has in many ways referred us—declaring hereby both what we repudiate and what we believe touching the said doctrines.

(1.) We repudiate the opinion of a "Corporal Presence of Christ's natural Flesh and Blood;" that is to say, of the Presence of His Body and Blood as They "are in Heaven;" and the conception of the mode of His Presence, which implies the physical change of the natural substances of the Bread and Wine, commonly called "Transubstantiation."

We believe that in the Holy Eucharist, by virtue of the consecration, through the power of the Holy Ghost, the Body and Blood of our Savior Christ, "the inward part, or Thing signified," are present, really and truly, but Spiritually and ineffably, under "the outward visible part or sign," or "form of Bread and Wine."

(2.) We repudiate the notion of any fresh Sacrifice, or any view of the Eucharistic Sacrificial offering as of something apart from the One All sufficient Sacrifice and Oblation on the Cross, which alone "is that perfect Redemption, Propitiation, and Satisfaction for all the sins of the whole world, both original and actual," and which alone is "meritorious."

We believe that, as in Heaven, Christ, our great High Priest, ever offers Himself before the Eternal Father, pleading by His Presence His Sacrifice of Himself once offered on the Cross; so on earth, in the Holy Eucharist, that same body, once for all sacrificed for us, and that same Blood, once for all shed for us, Sacramentally Present, are offered and pleaded before the Father by the Priest, as our Lord ordained to be done in Remembrance of Himself, when He instituted the Blessed Sacrament of His Body and Blood.

(3.) We repudiate all "adoration" of "the Sacramental Bread and Wine," which would be "idolatry;" regarding them with the reverence due to them because of their Sacramental relation to the Body and Blood of our Lord; we repudiate also all adoration of "a Corporal Presence of Christ's Natural Flesh and Blood,"—that is to say, of the Presence of his Body and Blood as they "are in Heaven."

We believe that Christ Himself, really and truly, but spiritually and ineffably, Present in the Sacrament, is therein to be adored.

Furthermore, in so far as any of the undersigned, repudiating and believing as herein before stated, have used, in whatever degree, a Ritual beyond what had become common in our churches, we desire to state, that we have done so, not as wishing to introduce a system of worship foreign to the Church of England, but as believing that, in so doing, we act in harmony with the principles and the law of the Church of England, and as using that liberty which has, in such matters, been always allowed to her Clergy and her People; having at heart the promotion of the Glory of God in the due and reverent Celebration of the Holy Eucharist, as the central act of Divine Worship.

In making the above statement, we desire expressly to guard ourselves against being supposed to put it forth as any new exposition of the Faith; nor do we seek to elicit from your Grace, or from our Right Reverend Fathers in God the Bishops of your Province, any declaration in regard to the subjects upon which we have here stated our belief; we wish only thus publicly to make known this our profession of Faith, for the quieting of the minds of others, and for the satisfaction of our own consciences.

(*Signed*)

Butler, W., Vicar of Wantage.
Carter, T. T., Rector of Clewer.
Chamberlain T., Vicar of St. Thomas the Martyr, Oxford.
Chambers, J. C., Perpetual Curate of St. Mary's, Crown street, Soho.
Courtney, C. L., Vicar of Bovey Tracey.
Denison, G. A., Vicar of East Brent, Archdeacon of Taunton.
Grueber, C. S., Incumbent of St. James the Less, Hambridge.
Liddell, R., Perpetual Curate of St. Paul's, Knightsbridge.
Liddon, H. P., Student of Ch. Ch., Prebendary of Salisbury.
Littledale, R. F., LL. D., D. C. L., Priest of the diocese of London.
Mackonochie, A. H., Perpetual Curate of St. Alban's, Holborn.
Mayow, W. M., Perpetual Curate of St. Mary's West Brompton.
Medd, P. G., Fellow and Tutor of University College, and Curate of St. John Baptist, Oxford.
Murray, F. H., Rector of Chiselhurst.
Perry, T. W., Assistant Curate of St. Michael and All Angels, Brighton.
Pusey, E. B., D. D., Professor of Hebrew, Canon of Christ Church.
Richards, W. U., Incumbent of All Saint's, Margaret street.
Skinner, J., Vicar of Newland, Great Malvern.
Ward, W. P., Rector of Compton Valence.
White, G. C., Perpetual Curate of St. Barnabas, Pimlico.
Williams, G., Senior Fellow of King's College, Cambridge.

Parish Visiting

BY THE REV. W. F. BEILBY

Oh, what a burden it is! exclaims many a parish priest, who loves the society of his books and the comfort of his home more than the arduous labors of his office. To be sure it is a burden, but we did not enter the ministry that we might have the Irishman's "nice, clean, aisy job." Our parishioners, rich and poor, expect to see us in their homes, they want us to call, and we are always welcome; at least, if we go at welcome hours. Saturday and Monday visiting should be avoided, in all but the families of the well-to-do, and in cases of serious illness. But the great question is: How shall these visits be conducted? What shall we say and do when we go to our people in their homes?

One good bishop recommends that we read family prayers with them. This is well enough, but cannot

always be brought about. If our calls are made in the evening, as many times must be done, opportunities for this will be offered and welcomed in church-going families.

The wisdom and common sense of the rector must decide, and he must judge for himself of the expediency. But the visit must not be, or at least must not appear to be, catechetical or exclusively religious in its nature. There must be a social element to it.

It will not do to let people think you come out of duty rather than desire. I know one prominent rector, who is a well-known scholar, that always "makes a mess of it" when he attempts it. On one occasion he devoted an afternoon to calling on the poor in his parish. At almost the first house he visited, he thoughtlessly said: "Mrs. B., I am calling on the poor this afternoon, so I thought I would come and see you." She was a good Christian woman, though poor. After he was gone, she found her tongue, and was not slow to say to her neighbors, that when he was calling on the poor he needn't bother himself about coming to her house! What she felt they all felt, wherever he went.

No, the call should not be too serious or too perfunctory. There should be enough of brightness and geniality in it to make the family feel they want to see you again, and are sorry you cannot stay longer. If you have no pleasant stories, no words of praise, and no seeming interest in them, your visits will be about as acceptable as those of the rent collector.

At such times, do not fail to ask why the children have not been at Sunday school or the elder ones at church? It one does not ask them they are more apt to be offended than if they were reminded of it and even slightly censured. Visiting done in this way, even if it does not result in the spiritual betterment of parishioners, certainly results in a better church attendance. The people, rich and poor, saints and sinners, like to know their clergyman and wish to be recognized by him. Indirectly, if not directly, such knowledge makes them better, and often helps them in their homes. If they love their rector, they will receive him kindly, and if perchance things have grown a little careless in the house, such a visit expected now and then, will spur them on to making things a little tidier when he calls.

After all, much depends on the *personal equation*. Some men will be successful, and others will fail. Different parishes require different kinds of men, and only the man who, like St. Paul, can be all things to all men, will succeed.

No priest can conscientiously omit this important duty of visiting his people. Yet, we are sorry to say, it is frequently done, and we know of instances where, though particular pains were taken by a former rector to notify a rector of the parish to which families were sent, they were never visited by him. In the country, an old pair of shoes well worn in the service of the Lord, is certainly quite as efficient means of grace as most sermons. If a rector is really interested in the welfare of his people, he will not fail to go out among them and get acquainted with them. One may meet them a dozen times at church and at parish socials, and never get near them. But one visit to a man in his home or on his farm will tell you more about him than it is possible to learn in any other manner. You want to see him at home with his family. But it is not every parson that knows how to take the farmer. One man whom I knew, a genial, bright fellow, but not over careful, offended one of his best country parishioners so seriously, by a little joke, that so long as he remained in the parish the man viewed him with aversion.

I grant that some will find fault because so little is said here of the religious part in the call. But the fact is, if one attempts too much he will spoil all. The primary object of the call is social, and to get rather than give information. When we know our people, we can preach to them more intelligently. When they know us, if we show a side worth knowing, then they will come to hear us gladly, and little by little we can unfold the Gospel truths and the Church to them, not only in the services and from the pulpit, and in the Sunday school, but also at various times and in many ways.

A call once a year is not sufficient. Once a month is perhaps too often, but three or four times a year will not be found a burden in most parishes. Then there are places where it is well to drop in a little oftener, not as a formal call, but as it were by accident, or by arrangement for sport of some kind. All such things have their value, and while it is best not to be too familiar, there is danger in being too shy and reserved.

Serious matters are to be reserved to those times when we are called upon to visit the sick or to perform some one of the offices of the Church. Then godly instruction will not be amiss, and it will gladly be listened to by all if they have learned to like the pastor as a man. Hero worship, or man worship, is not the highest kind of worship; but I think is to be pardoned, if through it we can lead people to God. Jesus brought the multitudes together to hear him, partly by his lovable character, partly by his miracles, and partly by the wonderful things he had to tell them of the life beyond the grave. All Jewry was his parish. He did not remain in His temple at Jerusalem, but went about it from Dan to Beersheba, doing good. So should we.

Again, if we are in a remote neighborhood far from a church, it is often of greater value to our work to suggest having a Sunday afternoon or a week-day evening service, in the neighborhood schoolhouse. When we cannot get men to come to church, we can easily persuade them to go there, and it is really surprising how many will turn out on such occasions. It has been sometimes said, the farmer and his men do not care about church and religion. The fact is, he has been neglected until he has begun to think he is not wanted. But if we can only show him that he is wanted, I think he himself will prove that he and his wife, and their sons and daughters, have as big souls as any of us. By all means, then, let us go to them; let us visit them and make them know us, and ourselves learn them, and the result will justify all the labor spent upon it.

Book Notices

A Prodigal in Love. By Emma Wolf, author of "Other Things being Equal." New York: Harper & Brothers. 1894.

The character of Constance in this fiction is Madonna-like—statuesque; while that of Eleanor is sufficiently erratic and turbid to lead the reader a very interesting journey over the depression and ascension of her fortune. As a whole, the story is a very original and ingenius light fiction, perfectly pure and elevating in its tone.

An Interloper. A novel. By Francis M. Pear d. 12 mo. New York Harper & Bros.

The writer of this very captivating story is known by her previous books, "The Swing of the Pendulum," and "Catherine." We are soon carried away with the interest that centres in the career of this "Interloper"—a charming French woman, coming from the lower class, but who wins her way into higher circles and preserves the good name of her family by her superior intellect and ability. The scene is laid in France, and the story in itself is simple, direct, and forceful; is worthy in every respect of the author of "Catherine." The binding is exceptionally striking and handsome.

Church Work, its Means and Methods. By the Rt. Rev J. Moorhouse, Bishop of Manchester. London and New York: Macmillan & Co. 1894.

The energetic Bishop of Manchester not long since completed his visitation of every parish in his large and populous diocese, and this volume contains the addresses he delivered to the several rural deaneries in the course of his progress. We have been impressed by the peculiarly practical character of this series of episcopal "charges," which contain ammunition for a successful warfare against many spiritual enemies. The bishop gives an encouraging account of the condition of his diocese, which ought to be the result of such vigorous episcopal oversight. While from our point of view some of the Bishop's positions are open to serious criticism, *e. g.*, his recommendation of evening Communions under certain conditions, yet on the whole the many topics treated in these addresses will be found to be dealt with in a most interesting and suggestive manner. The bishop gives us help in regard to many of the problems which confront us equally with our English brethren, and we are thankful to have the benefit of his wise counsels.

The Mosaic Record of Creation Explained. By Abraham C. Jennings. Chicago and New York: Fleming H. Revell Co.

This is one more of the explanations that do not explain. The writer attempts to solve the question of the days. He says that the heavens and earth were created "ages upon ages" ago; that then God addressed himself to making, what? Not the heavens and earth, for these were made already, nor to making the light, for that, he declares, had been shining a long time, only the dense clouds kept it from the earth; nor the land and sea, for, as he informs us, they then lay invisible under those clouds; nor the heavenly bodies, for they were already made. Four consecutive days, Mr. Jennings says, were occupied in dispersing the clouds. During the third day of this process, God caused the land, which to that morning had been bare of all vegetation, to send forth grass and herbs and trees, all of a sudden, and in full maturity. Two days later, the seas, which thus far had been destitute of every form of living creature, were caused in a few hours to swarm with every kind of living water creature, which, all at once and in full maturity, were seen disporting in the waters, or pursuing their prey. The hitherto desolate and silent air became peopled with birds of every species. On the next morning, the land on which living creature had never trod, all at once produced full-grown cattle, beasts of prey, and creatures of all kinds. And later in the day, God made Adam—not Eve, for "it would appear that Eve was not created until sometime after Adam, perhaps months." Thus, according to Mr. Jennings, the creation period occupied "ages upon ages," plus six consecutive common days, plus some months." He does not explain how this is consistent with the Fourth Commandment. Nor does he explain how it is that so simple a matter as removing the clouds took more time than creating all the plants and animals, including Adam.

This kind of "explanation" infidels delight in, while it makes Christian astronomers and geologists grieve. Mr. Huxley and his followers say: "Yes, that is it, that is just what Moses says. We don't presume to give our views, we would not be so presumptious! We humbly accept what his friends say is his teaching. They surely cannot be suspected of trying to make an unfavorable showing. We humbly adopt their exposition." And then Mr. Huxley and the others turn around and show beyond possibility of successful dispute, that this "teaching" is flatly contradicted by the testimony of the rocks. They bring ample proof that it is not true, that till six or seven thousand, or till sixty thousand, or a million, years ago there was no vegetation, nor that up to two or three days later there was no animal in the water or air, or on the land. We know, they say, who wrote the record in the rocks. No statement that contradicts it can come from a God of truth. Hence, however good and wise Moses may have been, he was not inspired. If Moses teaches what Mr. Jennings says he did, Mr. Huxley's conclusion is unavoidable. All this trouble comes from following the traditional paraphrase of this story.* Stripped of all additions to its own simple words, and then tested in the fiercest fire of modern criticism, it comes forth unscathed, a living, present miracle, harmonious in every detail with the facts of geology. We have neither time nor space to argue this. We will only point out a few of the many things in the story of which Mr. Jennings fail to speak, much less to explain.

The creation of the heavens and earth is not pronounced "good." Nor is the work of the second period. Yet the land and water are said to be good, and so are the grass, herbs, and fruit trees. The arrangement as to the light is also called good. Water creatures and fowl have the same verdict. The brute land creation has also its separate verdict of good. Yet man is not so pronounced, he alone of living beings has not that verdict to himself. It is only in conjunction with all God had made, that he with all the rest is pronounced "very good." All of which, in any satisfactory explanations must find its solution in actual facts. This story is wonderfully suggestive; we will only add that a student of Genesis i, who would draw from it its wealth of meaning, needs a broad and accurate knowledge of all that has been discovered as to the actual history of our world, and with this, some knowledge of Hebrew, enough at least to use a Hebrew lexicon, and to collate passages. He needs also a reverent and judicial spirit, devoted to truth. Thus equipped, he will find this the truest, the most orderly, the most important document of its extent, in the whole range of scientific literature.

* This paraphrase is most beautifully set forth in Seventh Book of Paradise Lost, where Milton puts into the angel's mouth what he thought the story of creation.

PAMPHLETS.

Scribner's Magazine, August, 1894. New York: Chas. Scribner's Sons. Price $3 a year.

Good Housekeeping, August, 1894. Springfield, Mass.: Clark, Bryan & Co. Price $1.80 a year.

Ladies' Home Journal, August, 1894. Philadelphia: The Curtis Publishing Co. Price $1 a year.

Cassell's Family Magazine, August, 1894. New York: The Cassell Publishing Co. Price $1.50 a year.

The Quiver, August, 1894. New York: The Cassell Publishing Co. Price $1.50.

The Literary Digest. Every week. New York: Funk & Wagnalls Co. Price $3 a year.

Harper's Magazine, August, 1894. New York: Harper & Bros. Price $4 a year.

Harper's Weekly. Illustrated. New York: Harper & Bros. Price $4 a year.

Harper's Bazar. Illustrated. Every week. New York: Harper & Bros. Price $4 a year.

Harper's Young People. Every week. Illustrated. New York: Harper & Bros. Price $2.

The Century Magazine, August, 1894. New York: The Century Co. Price $4.

St. Nicholas. For Young Folks. August, 1894. New York: The Century Co. Price $3 a year.

The Cosmopolitan. An illustrated monthly magazine. August, 1894. New York: Price $1.50 a year.

The Review of Reviews, August, 1894. New York: 13 Astor Place. Price $2.50 a year; 25 cents a number.

Christian Literature and Review of the Churches. August, 1894. New York: The Christian Literature Co., 13 Astor Place. Price $3 a year.

The Household

"For His Sake"

BY J. M.

(Dedicated to the Daughters of the King, in the diocese of New York.)

Jesus Christ, my King and Saviour,
I would bear Thy cross;
Spread abroad its rays of glory,
Circulate its blessed story:
For Thy sake.

Thou hast brought me life and favor,
Dare I selfish be?
Nay, I gladly offer Thee,
Hearty service, earnest, free:
For Thy sake.

Many of Thy flock are straying
Far beyond the fold;
May I strive to win them back,
Pointing out the homeward track:
For Thy sake.

Day by day my prayers arise
With untiring zeal;
Not a sentence lost will be
As I lift them up to Thee:
For Thy sake.

Bless the Daughters of the King,
One in heart and mind;
Bless our Order, grant Thy peace
In our parish may not cease:
For Thy sake.

Upon him Thou hast ordained
O'er our souls to watch
May Thy Holy Spirit lighten,
All his work and hopes to brighten:
For Thy sake.

May all faithful ones who serve Thee
In Thy Church below;
When they see Thy throne above,
Reap the fruits of constant love:
For Thy sake.

Trinitytide, 1894.

For Honor's Sake

BY VIRGINIA C. CASTLEMAN

"It's a mean shame, I say!" said Claude Graham, striking the desk violently with one hand, while he swung his lunch basket with the other.

It was recess, and a group of boys between the ages of ten and fourteen were gathered around the speaker.

"What's a mean shame?" asked Claude's younger brother, Tom, familiarly known as "Specs," on account of his wearing glasses. Specs was quietly munching an apple turnover as he spoke, and his round blue eyes looked at Claude inquiringly.

"Why that sneak Carl Meisingen, has been cheating in his examination! Miss Riley caught him at it, and I tell you she came down hard on him—no wonder! such a cad ought to be—*what* do you call it, Harold? what's the word you were telling about the other day when everyone turns against a fellow?"

"Ostracized, I suppose you mean," answered Harold without looking up from his slate; he was deep in a problem which absorbed his thoughts, and, being a senior, was quite used to spending his recess at his books.

"Oh, Harold! do stop studying a moment and tell us what you mean. I can't even pronounce such a long word," and Specs walked across the room and laughingly closed Harold's book.

Harold smiled good-humoredly; he was always kind to the little boys, and they were fond of him, in consequence.

"You can't pronounce 'ostra—cized?' Perhaps if I explain how it was first used you wouldn't find it so hard."

"Is it history?" interrupted Specs, snapping his eyes joyously (for he loved history).

"Yes: it is history — Greek history, you know, or you will know some day when you're older. The Greeks were fond of getting up new things, and they made a law that if a man tried to take too much power for himself the people might vote to send him out of the country for ten years. The queerest part of the business was that they used a shell to write upon, and because the word shell is *ostracon* in the Greek language, this banishment by voting was called ostracism: now we use the word when anyone is cut off from other people's society."

"That's what I think we ought to do with Carl for being a sneak—not have anything to do with him—even in play. Don't you think so, Harold?"

"What's the commotion about, anyhow? I wasn't listening when you first spoke of it to the boys."

"Why, this morning in our history examination Miss Riley found Carl had a paper with some names and dates copied down. I don't know why he did it, for he's quick at history, and if it hadn't been for that trick, he would be first in the classmarks.

"Miss Riley was dreadfully worried about it; she says she likes to be able to trust us; and the coon told a story about it, too—declared he hadn't looked at it; but there was the paper right under his eyes. Now, don't you think he deserves to be 'ostracized,' Harold?"

Harold looked grave for a moment; he knew his opinion had much influence with the younger boys, and while he felt a contempt for Carl's conduct, he pitied the unfortunate boy in his disgrace. So he said quietly, "Claude, if we all got what we deserved we would be pretty badly off, wouldn't we? It seems to me I'd wait awhile before trying such a plan. It was certainly a mean thing to do, but I think Carl feels worse about it than anyone else."

Glancing through the open door they saw Carl leaning against the pillar of the porch, the picture of forlornness. "He's such a cur!" ejaculated Claude, rising. "Anyhow, I got the best mark—serves him right!" and Claude walked off whistling.

Yes, Carl was wretched.

He felt that he deserved the reproaches of his schoolmates as well as the rebuke of his teacher. Poor Carl! he had yet to learn the meaning of honor.

In vain had Miss Riley pointed out to him that truthfulness was the most precious of all possessions, that without it he could never grow into the noble manhood for which God had made him.

Carl was bright at books, and quick to understand things that puzzled others of his age; but he did not apply what he learned to himself.

He was an apt Bible student, too; and knew his Catechism well; yet Miss Riley found she was not able always to trust his word, for he did not know the sacredness of a promise made to others. It caused his teacher much distress; and today, as the children filed in at the ringing of the bell for study, she noted sadly that Carl glided to his seat with eyes bent downward, while just behind him, with head erect and honest gray eyes flashing, walked Claude Graham. There was a look on Claude's face that did not make her feel hopeful for the future friendship of the two boys. "I can't blame Claude; it is right he should hold such conduct in contempt; but what to do about Carl, I know not. It seems useless to try him further."

Claude Graham held a warm place in his teacher's heart: open and sincere in manner, affectionate in disposition, and faithful in his school-work, he had yet one great fault—a fault common to generous natures: he could not be kind to those he disliked; it was painful for him to be near a person whose ways, like Carl's, were hateful to him.

He had not learned that true charity seeks to excuse, not to judge harshly, those with whom we differ, or whom we have reason to dislike.

Ever since school began, Miss Riley had been striving to show him the need of being patient with Carl, against whom he had formed a prejudice from the first.

"Remember, Claude," she had said to him one day, "why you are so different. I can't blame you for not liking Carl, but you can at least be polite to him. Do you think he will ever learn to see the beauty of truth and manliness while you continue to be rude to him in little things?

"I have sometimes seen the tears come into Carl's eyes when you turned your back on him, or showed your dislike to sharing the same book with him."

"But, Miss Riley, my father and mother don't want me to associate with Carl, and you know yourself it is not good for boys to be thrown with others who are not nice in their ways and say vulgar things—oh! I wouldn't repeat to you what horrid words he sometimes uses when he gets mad."

"And still you try to rouse the evil spirit in him, Claude, that tempts him to use bad language. You, who have all your life been shielded from sin, and tenderly watched over in a pleasant home, do you ever think how it must feel to be the oldest in a large family where it is a struggle to get even the food and clothing necessary to life?

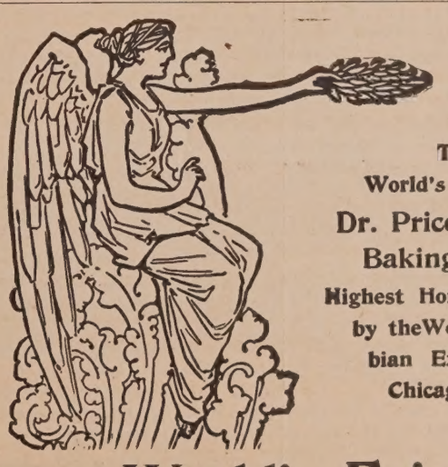
"It is always a pleasure to me to see how neat you are about your books and clothes, Claude, but that must not make you proud—try to help others love better things, don't push them down lower."

"I will try, Miss Riley, indeed I will!" Claude had promised, and for a while he had tried, but lately the old proud spirit had come to the front again, and to-day's disgrace had placed a wider gulf than ever between him and Carl.

The weeks passed rapidly by, and still matters did not right themselves; yet there had been a noticeable improvement in Carl since the examination disgrace. He was more studious and more careful not to do little mean things.

In one respect Carl showed that he had a good heart in spite of his failings; he was always kind to his younger brothers, of whom there were three under six years of age. Such a brotherly way he had with them, no wonder they thought him the nicest boy in the world; and to see them ill-treated always roused his anger. The winter had been long and cold, and the Meisingen family found it hard to keep in food and fuel. As for clothes, the children had to go often to school in patched and ill-fitting garments.

Mother Meisingen had very little idea



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of sewing, and less about styles; and when she patched the ragged coats and pants there would often be a gray patch on a blue jacket, or a blue patch on a pair of black pantaloons. The sturdy little Germans cared not a bit for such trifles, and trudged merrily backwards and forwards each day; but to the American children such a mixture of cloth and color was a source of wonder and amusement.

"Hallo, rainbow!" shouted Specs one morning in March, as he ran past them on the road. It was bitterly cold, and Specs had his warm overcoat buttoned tight about his throat, the high collar protecting his face from the wind. Carl was walking bravely along in his threadbare suit, dragging by the hand six-year-old Hans, who was enveloped in an old patched coat reaching below his shoe tops, while under a slouch hat a red comforter was wrapped around his head and neck. He was really a droll little figure. "I tank you not to call my brother names," shouted Carl, after the retreating Specs. It was Claude who next passed them, running hard to overtake Specs, and carelessly brushing against Hans as he ran by. Hans tumbled against Carl, who grew hot with rage.

"I'll pay you for dat!" he cried, "just see if I don't."

"Oh, who cares for you, Carl Meisingen!" Claude shouted back.

It was Miss Riley herself who met them at the door, and taking Hans' benumbed hands in her warm ones, rubbed them briskly, while Carl hung up the old coat and the comforter, and slouch hat on the accustomed hooks.

It was easy to see that his usual good humor had been upset; a sullen look was on his face as he sat down muttering to himself, and Hans' round face bore traces of tears.

"What is it, Hans?" she asked.

"He pushed me down, he did."

"Who did?"

"Claude Graham," answered Carl.

"Oh, Miss Riley, I didn't push him down," said Claude, from the other side of the room, "I was just ruunning along, and happened to touch him, and over he went like a big top."

A giggle came from some of the children at the recollection of the funny scene.

"They all laugh at us," whimpered Carl, who was easily moved to tears.

"Cry-baby," came in a loud whisper from Specs.

Further words were stopped by Miss Riley's ringing the bell for school.

That afternoon Claude stood waiting by the teacher's desk until all the other pupils had left. He had expected a rebuke and felt that he deserved it; what was his surprise then when Miss Riley took from her desk a picture of a knight on horseback, and held it up before him.

"Were you ever at a tournament?" she asked, smilingly.

"Once papa took us to see one. My! wasn't it jolly? I'd like to dress up as a knight and ride one of those big black horses I saw that day."

"Is this a picture of one of those old-time knights you told me about last winter?" he added, examining the sketch with interest.

"Yes, do you like it? I came across it this morning, and thought it would be pretty framed and hung in the room of a boy I know, a boy who likes to hear about great and good men."

"Was he great and good', this soldier?" Claude asked wistfully. He began to feel less pleased with himself in thinking of his behavior toward the little Meisingens. He would like to tell Miss Riley so, but somehow he couldn't yet.

"I know this knight was brave and true, and counted his honor his most precious treasure. It is Bayard, the chevalier, they called him, because he was always kind and courteous in his bearing toward others. It is said he was never known to do an unjust thing. Perhaps he did sometimes forget like others; but so far as we know, he tried to copy the only perfect pattern, and men, even his enemies, loved and admired him. You must read some day how he and ten other Frenchmen had a famous tournament with an equal number of Spaniards, and by his bravery, the French came out victorious in the end.

"Without fear and without reproach," Claude read aloud slowly the words written beneath the picture, which represented the knight seated upon a powerful horse equipped, like its rider, for battle. They stood upon an eminence which overlooked a citadel, and the knight's earnest face was lifted upward, the helmet pushed back and the lance pointed toward heaven. It seemed as if the knight might be engaged in silent prayer before the combat.

"Without reproach," repeated Claude "I don't quite understand that part."

"I should say it meant that he never said or did anything which would cause injury to another, or make others think bitterly of him. Perhaps, too, it means that his actions were so noble that even his own conscience could not reproach him. You see his being kind didn't keep him from being brave, as the rest of the verse says, 'without fear.'"

Claude moved uneasily as a thought came to him suddenly.

"He wouldn't have done it, would he?" he blurted out presently, turning quite red in the face with emotion. "I mean Bayard, the chevalier, wouldn't have knocked a little shaver over in the snow? It was a mean thing to do. I'm real sorry. I'll give Hans my new knife tomorrow."

"Claude, there is something better than giving presents, it is giving one's self up to the true service of knighthood; for honor's sake, my boy, being courteous to all. There is Carl, you know."

"Yes, I know," and Claude sighed heavily.

"Don't you think Bayard was born good?" he asked.

"No, I don't. I believe he was naturally as proud and thoughtless as the rest of us when he was young, and just as quick to show contempt of meanness; but, as I said before, he grew up into the likeness of the Perfect One, because a truly noble nature must try to follow a noble example.

"There's another boy I know who has 'a truly noble nature,' too. Some day, I trust, he will learn the true honor, the only honor that is worth striving for, 'without fear and without reproach!'"

With the spring-tide came a change in

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To a glen in the wood,
To a spot in the shade
That nature hath made
Rich with ferns and wild flowers—
One of nature's fair bowers?

What is life to the soul
If to labor is all?
What a joy to the heart
When for rest we depart
To the woods and the dells.

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In a place that is blest,
With no shadow or sorrow,
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the Graham life; the boys were to go away to spend the summer in a distant state, and they could not even stay on until school closed, as their home in the town of H—— would be broken up, and probably the family would settle in the West. Miss Riley felt quite blue to think of the school-room without the familiar faces of Claude and Specs in their accustomed places. As for Claude, the thought of saying lessons to strange teachers, well, that brought quite a lump into his throat. Specs, being of a more venturesome and lively disposition, rather enjoyed changes, but Claude liked to keep on in the old way.

One afternoon in May, the Graham boys gathered up their school belongings and said good-by to the little school-room which they had learned to love in spite of some weary hours spent within its walls. As they passed Carl on the porch outside, Claude hesitated a moment, then in his own straightforward way held out his hand to the boy, saying simply: "Good-by, Carl, I hope you'll get on all right at school."

He felt fully repaid for the effort he had made when he saw Carl's pleased look. Specs would not be outdone in politeness by his older brother; so he, too, shook hands with Carl gravely, although there was a considerable blinking of his mischievous eyes behind their protecting glasses.

"I guess we're ready, Claude," he said hurriedly, to cover the embarrassment of the moment.

"All right," answered Claude merrily, touching his hat to Miss Riley, who had appeared just then at the window.

Later in the day, they went to the Riley house to pay a farewell visit; there were the young ladies to be seen, and various promises of photographs and letters to be exchanged. Lastly, there were a few moments alone with Miss Riley.

"I think the chevalier would have given my boys three cheers to-day," she said as they stood before her, the picture of happy, healthy boyhood.

"I won't forget him," said Claude, flushing with pleasure.

"We've packed him, his picture, I mean, in with our treasures to take out to Ohio," put in Specs.

"I begin to hope that Carl is learning the true honor, too," said Miss Riley. "For honor's sake" has a different meaning now, hasn't it Claude?"

Claude's only reply was a smile, and a thoughtful look in his clear gray eyes. Then they said good-by.

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour.

Manners for Boys

Poor fellows! How they get hectored and scolded and snubbed, and how continual is the rubbing and polishing and drilling which every member of the family feels at liberty to administer.

No wonder their opposition is aroused and they begin to feel that every man's hand is against them, when after all if they were only, in a quiet way, informed of what was expected of them, and their manliness appealed to, they would readily enough fall into line.

So thought "Auntie M.," as she pointed out the following rules for a twelve-year-old nephew, who was the "light of her eyes," if not always the joy of her heart, for though a good-natured, amiable boy in the main, he would offend against the "proprieties" frequently.

First come manners for the street:

"Hat lifted in saying "good-by" or "How do you do."

Hat lifted when offering a seat in a car or in acknowledging a favor.

Keep step with any one you walk with.

Always precede a lady up-stairs, and ask her if you may precede her in passing through a crowd or public place.

Hat off the moment you enter a street door and when you step into a private hall or office.

Let a lady pass first always, unless she asks you to precede her.

In the parlor, stand till every lady in the room is seated, also older people.

Rise if a lady comes in after you are seated, and stand till she takes a seat.

Look people straight in the face when speaking or being spoken to.

Let ladies pass through a door first, standing aside for them.

In the dining room take your seat after ladies and elders.

Never play with knife, fork or spoon.

Do not take your napkin in a bunch in your hand.

Eat as fast or as slow as the others, and finish the course when they do.

Rise when ladies leave the room, and stand till they are out.

If all go out together, gentlemen stand by the door till ladies pass.

Special rules for the mouth are that all noise in eating and smacking of the lips should be avoided.

Cover the mouth with hand or napkin when obliged to remove anything from it.

Use your handkerchief unobtrusively always.

Do not look toward a bedroom door when passing. Always knock at any private room door.

"Did you make up all these rules, auntie?" said Roy, as a copy, neatly printed by a typewriter, was placed in his hands.

"Make them up? No. These are just the common rules of society that every gentleman observes. You will not find your father failing in one of them."

"Well, but he is a man!" said Roy, deprecatingly.

"And do you not wish to be a manly boy?"

Roy said nothing, but it was noticed that the rules were placed very carefully in his drawer.

Some months have since passed, and auntie has had the pleasure of hearing repeatedly the remark, "What a manly, thoughtful little nephew you have," as one and another observed his polite and careful attention to others.

Perhaps there are some other boys who will like to cut out these rules and read them over now and then, keeping or getting some good friend to keep a record of their success or shortcomings in the observance, always remembering that the mothers, sisters, and aunties are the "ladies" to whom these attentions should be shown, and not merely the guests and strangers.—*Yonkers Gazette.*

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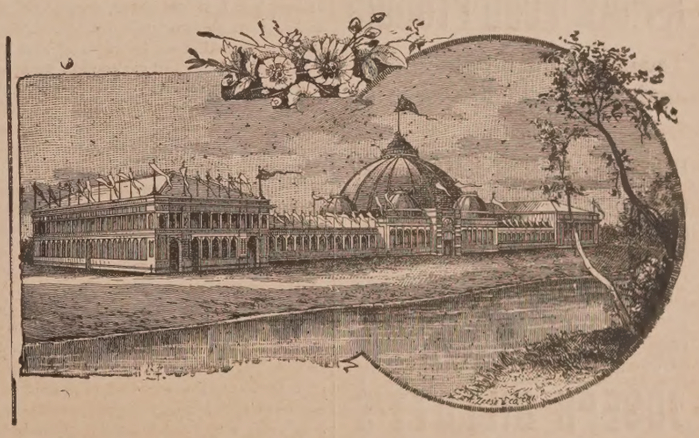

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New Paid Occupations for Women

FROM *Cassell's Family Magazine*

There are hundreds—even thousands—of girls and women to whom the earning of money is a necessity, yet who, from the fact of their having been brought up to no particular employment, feel themselves utterly incapable of turning their hands to anything that shall result in money-getting. Belonging to that class known as "gentlewomen," and having lived homely lives, which seem to have unfitted them for taking an active part in the bread-and-butter struggle, the all-important question to them is not, "What shall we do?" but, "What *can* we do?"

A few years ago, a New York girl, brought up in luxury, found herself motherless, fatherless, and without means.

"What can you do?" asked a friend to whom she had confided her penniless state.

"Nothing!" was her answer.

"Well, what do you like; or what did you like most in your old life?"

"Horses and dogs. The only real work I ever did was to comb and brush the dogs and take them for exercise." Then suddenly a thought occurred to her. "Why, I wonder if I couldn't hire out as an attendant on dogs," she exclaimed.

A week afterwards, the same girl, stylishly dressed, and looking as happy and prosperous as possible, was to be seen several times daily in Central Park, always accompanied by two, three, or four dogs. She had gone the round of her friends and acquaintances who had canine pets, and offered to groom and exercise them for a dollar a week each. As early as eight o'clock in the morning she visited her first customer, washed the faces and paws of the animals, brushed and combed them, prepared their breakfasts, and then, with poodle, pug, and greyhound arrayed in bracelets, collars, and ribbons, took them to the park for their morning constitutional. In families where there was more than one pet placed in her care the charge was somewhat lowered. The young lady had a strong silver bracelet on to which she fastened the several chains of the dogs as she led them to the park. Arrived there, if the park policeman was not looking, or if his good nature made him short-sighted, the animals were allowed a romp over the common. In an hour they were taken home, while their attendant went to other houses for more dogs. It is said that there are now over a hundred young women in New York who make a very snug income in this way. For girls who are fond of animals, the occupation is an agreeable one, and is in every way much pleasanter than being a nursery governess. Neither aprons, caps, nor any other "badges" are imposed upon them, and when seen in the parks, their appearance is that of well-dressed girls out for a walk with their pets. They are not in any degree looked upon as menials, and many of them move in good society.

Another occupation, started two or three years ago by an American woman, is that of "breaking in" new boots. Every woman—and every man, too, for that matter—knows the discomfort of first putting on new boots. Even if they are not so small that they pinch the feet, the stiff, unbending feeling is most disagreeable. A few hours' wear daily for a week would put an end to the trouble, but it is that first week that we all dread. So the woman referred to, understanding this bugbear, sent about to well-to-do ladies the announcement that she and her two daughters were ready to break in boots at the rate of twenty-five cents a pair. In her notice she gave the sizes of the boots usually worn by herself and daughters, so that only those of a similar size and shape were sent to be broken in. In a short time she was not only taking in a goodly sum of money, but her family became noted for always going clad in the finest of new foot gear. To be sure, this method of earning a living has its uncomfortable features, in that the boot-breaker may have feelings as well as the owner; but those who have gone into the business (the widow has naturally had a number of imitators) assert that one may become so accustomed to wearing new boots as not to mind it.

To be continued

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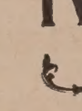

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